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Voices from two sides of the Atlantic: A multiple case study of women's leadership

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VOICES FROM TWO SIDES OF THE ATLANTIC:
A MULTIPLE CASE STUDY OF WOMEN'S LEADERSHIP

by

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Bachelor of Education
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A dissertation submitted in partial fulfillment
of the requirements for the

Doctor of Philosophy Degree in Educational Leadership
Department of Higher Education Leadership
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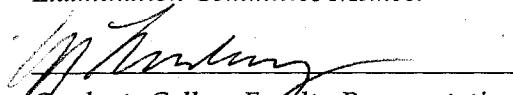
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ABSTRACT

Voices from Two Sides of the Atlantic: A Multiple Case Study of Women's Leadership

By

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People learn and adopt cultural values through socialization. "Voices from Two Sides of the Atlantic" is a multiple-case study about the influence of national socialization on women's leadership experiences. The main research question of the study was: Does national enculturation impact how women lead, and if so, how is it reflected in participants' responses?

This study examined leadership experiences of three Finnish and three American women. It investigated how the participants associate their values with their leadership experience and how they perceive the social context in which they grew up influences leadership. The theoretical framework of the study was based on European social psychology, including Hofstede's theories on national culture, Moscovici's theory on social representation, and Tajfel's theories on socialization and social identity. I also used

American theories, such as Gilligan's theory on women's psychological development and Klenke's theory about the role of the context in women's leadership.

I used a qualitative multiple-case study research design and I developed an interview protocol with open-ended questions, which reflect the organizational framework of the study. I matched participants (i.e., Finnish – American) to analyze the results and I used across-case analysis to draw conclusions. The report includes a synthesis of research findings for each pair.

The results demonstrate that:

1. National enculturation does not impact leadership execution, but it provides a framework for life and how participants perceived culture. Finnish women defined their culture in terms of equality and American participants emphasized individuality, rights, and responsibilities.
2. Finnish women gave kudos to their culture and societal systems that support women's leadership. In contrast, American women felt that such support is not in place for women in the United States. Also, encouraging family and upbringing builds self-confidence that helps women to deal with gendered messages.
3. Family support, such as an encouraging husband or partner, is important for women who want to sustain leadership.
4. In this study, women's personal and leadership values are the same regarding of national upbringing.
5. Women lead with integrity, communication, competence, and by creating a pool of competencies within their staff. Their leadership orientation is focused on people.

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PREFACE

I believe my life course has followed that of many women. Today, as I work on this research, I am a well educated, middle-class white woman in my late 40's. I am a mother of two sons and I am in my second marriage. Like hundreds of thousands of people before me, I am also an immigrant who has reestablished her life in the New World. But, my life story began in Finland, and understanding that story is critical to understanding why this study is important to me.

Life in the Old World

While I did not know at the time, my keenness for education was grounded when my elementary teacher stated, "Anneli, you will never become anything." The words of this teacher have never escaped my mind. I am aware that I am constantly trying to outlive their hurtful effects. In retrospect, I now think that perhaps she did me a favor.

I struggled at the elementary school until a new teacher entered into my life. With his exceptionally supportive approach, I developed an interest in school and my self perception as a person with abilities began to emerge. I became an active student in the school choir, the theater club, sports, and in leading church sponsored girls' clubs. I got good grades and I was admitted to a private college preparatory school with an emphasis in performing arts. We moved once and I transferred to another private college preparatory school where I graduated with honors.

I always knew I wanted to work with people; I had strength in this area. I married young and while working full time, I pursued a two year program in business

administration and marketing. Two months after my graduation, I gave birth to my first son. From there on, balancing motherhood, wifehood, further studies, and a career became my life path. When my son was ten months old, I began my twenty-year career with the United States Government at the U.S. Embassy in Helsinki. My research interest is closely related to my professional responsibilities and what I observed over the years of my employment.

The Observer

During the following years, I gave birth to my second son, divorced, and finished another two-year program in marketing and public affairs. Although the life of a single mother was straining, it also provided me with an opportunity to follow my heart and to do what I thought was right for me.

Until then, I had felt a pressure to follow a script that did not fit with what I wanted from my life. I was tired of the feelings of guilt that at times overwhelmed me. When I was at the sand box, I felt guilty for not being at work. When I was at work, I felt guilty for not being at home with my sons. I thought there must be a way to combine my interests with the needs of my family. Why should there be a contradiction between the two? I wanted to be somebody in my own right.

I became interested in women in leadership positions that seemed to be able to do both, and even got through the worst crises of that time in my life by reading literature on women. From my professional trips to Washington, D.C., I returned home with my suitcases filled with books on leadership, women, and social sciences. Since my interest in understanding my own aspirations deepened, I decided to go back to school. I knew I wanted to study education with an emphasis in adult education because I thought these

disciplines would provide me with a good understanding of people. I chose social psychology as my minor for the same reason. This return to education also corresponded with my professional responsibilities and the last thirteen years of my employment much instigated my interest in and laid the foundation for this study.

Through these years, I worked on cross-cultural leadership and educational issues. I was privileged to participate in the administration of a number of high level U.S. – Finnish leadership and women's conferences, design professional fact finding missions for Finnish leaders to the United States, and administer one of the Fulbright Programs between the two countries. My interest in leadership and cultural awareness grew as I observed how Finnish and American participants reported their experiences after their participation in exchange programs.

Part of my professional role was also to stay attuned to current themes and issues in both countries. I read material on social, political, and economical issues, and I still do. I developed a conceptual way of thinking and today matters appear increasingly interconnected to me, perhaps even more so now that my personal life journey took me across the Atlantic.

Life in the New World

Having lived in the United States for five years, I now realize the deep connection that I have to my own cultural background. But, I am also conscious of how I have, over the course of years, internalized many American values. These experiences have changed my worldview, epistemological position if you will. I believe it has a trace of European perspectives, which slightly differ from the American perspective.

Epistemology is concerned with the knowledge that something is true, rather than the knowledge of how something is done. North American and European perspectives on the issues differ. American researchers, because of the emphasis on individualism, conclude that some social issues may be solved by individual action, whereas Europeans are more inclined to suggest that such issues, because they are socially constructed, are beyond the individual's control. I find that the individual and his subjective identity are in part independent, but also influenced by social situations and socially shaped perceptions. I do not perceive social forces as sole determining factors; people do exercise choices and they make individual decisions.

My worldview is evident throughout the research design because my education is deeply rooted in European epistemology. But of course, I am also influenced by American theories. This personal background is the underlying force that has driven my choice of theories, how I constructed the interview questions, how I interpreted the findings, and what I chose to present in the final report. Without this understanding, the voices of the women in my study may remain silent to the reader.

The Voices

There are three reasons that led to this study. The first one was my personal experience in growing up and knowing that I wanted to be a woman in my own right. The second reason relates to my past professional experiences and, in particular, a special meeting that was arranged in 1996 at the Embassy for Hillary Clinton at her request to meet with Finnish women leaders from all aspects of Finnish society. Ms. Clinton had heard that there were a number of women in prominent positions. She wanted to learn from their experiences and so, now, did I.

The third reason is my interest in cross-cultural issues. With years of professional experience in serving as a cultural translator between the two countries, including participants from both countries to this study was only natural. At the beginning of the research process, I struggled with languages. Because my doctoral instruction was in the English language, as is the majority of the literature for this research, I had to make a conscious effort to translate the concepts and ideas into Finnish language. But as I made progress with the research, and specifically during the interviews and transcribing of Finnish participants responses, I found that shifting “cultural gears” happened more easily. In this regard, my role as a researcher has also been as participant in a dynamic communicative process, as a sender and receiver of messages, as well as an interpreter of meanings.

After I moved to the United States, I realized that in many respects, women’s lives in Finland and the United States are similar, yet there were differences. I also noticed that women’s leadership issues are increasingly important in American academia and society at large. For example, the focus of The White House Project¹ is to improve public perceptions of women’s *capacity* to lead. The fact that this is even an issue in the 21st century is amazing to me, especially in the country that prides itself in matters of equality. Wanting to understand more, I constructed the study to examine how women leaders in Finland and the United States reported their leadership experience. I wanted to know: How did these women succeed? How and why they lead the way they lead? And,

¹ The White House Project is a national nonpartisan organization that is dedicated to advancing women’s leadership across sectors, enhancing public perceptions of women’s capacity to lead and fostering the entry of women into leadership positions, including the U.S. Presidency. The White House Project (www.whitehouseproject.org) is a program of the Women’s Leadership Fund, a 501 (c) 3 organization.

what contributed to their leadership experiences? This is the point where this study begins.

I would like to thank express my gratitude and appreciation to the following:

Life, for the wonderful opportunities and challenges that have kept me humble, curious, and eager to learn.

My family, who instilled in me love for the written word.

My son, Mikko, I wish your self discovery will turn out as insightful and rewarding as mine. Follow your dreams and reach high, because you can.

My son, Ville, whose words at the age of 12: "Do you have to go to school again," are still vividly in my mind. Thank you for understanding that I had to do all this for me. As you embark on your new challenges, remember that you can do anything.

My friends, without you this would have been a lonely process.

Dr. Wolverton and UNLV professors, for their guidance.

My husband Robert, for your intelligence and gentle support. You are more than I ever thought would come my way.

Finally, my most sincere appreciation to the remarkable women who took time to share their life voyages and wisdom with me.

CHAPTER 1

INTRODUCTION

Leadership occurs within a social context. It is informed by both individual and social behavior, and thus materializes as a connection between culture and psychology. Culture is reformed by the dynamic interplay of individual and social values. In fact, culture is constantly interpreted and created through interactions between individuals and their social surroundings (Misra & Gergen, 1993). Successful transformation of women's access to leadership requires changes in how women perceive their status in society and in how societies support women's emergence to leadership. Attanucci (1984) studied women's perspectives of self, and she found that many women experience a disparity between self and the roles that they have as wives, mothers, and employees. Women learn these roles in the process of socialization. The roles are a source of knowledge and they guide the individual in what is historically and culturally acceptable behavior. The incongruity that women experience generates from the cultural and historical contexts of the experience of self. Wilson (2004) writes that a cultural shift is necessary to enhance women's access to leadership. She contends that culture is crucial to change because it provides role models for the world's power structures. The interconnectedness of individual (self) and cultural (role) values lies at the core of societal change because it enhances individuals' understanding of self in relation to others.

The study of the social context of leadership draws our attention away from the actions of the individual leader to the consideration of the factors that influence and support leadership emergence and the execution of leadership principles. It also allows us to examine socially created expectations for leaders. Tajfel (1972) discusses how the notion of appropriateness of conduct has direct implications for current theories and research in social psychology. His ideas bring important considerations to leadership studies as his theories form a connection between the social system and the individual actor, the leader. Tajfel writes:

In the field of social conduct, “rules” can be described as notions about appropriateness. This means quite simply that social conduct is to a very large extent determined by what an individual deems to be appropriate to the social situation in which he finds himself. His conceptions of what is appropriate are in turn determined by the prevailing system of norms and values which must be analyzed in the light of the properties of the social system in which he lives. To behave appropriately is a powerful social motive. It is in large part responsible both for the attempts to preserve or to modify one’s conduct to fit a situation, and to change, reform or revolutionarize a situation or systems of situations which interfere with the possibility (or the freedom) to act appropriately. This becomes clear if the motive to act according to certain internalized rules and the choice of the mode of action are placed in the context of social stability and social change, of social norms and values as they relate to individual calculations of self-interest, and of a social psychology as contrasted with one which is merely inter-individual. (p. 101)

Tajfel discusses the relationship that exists between an individual's free choice for action and what an individual, who is influenced by social norms, rules, and values, can do as a member of society. If we accept Tajfel's perspective that women are both individual actors with a choice and affected by social influences and we examine women's overall access to leadership, in the U.S. at least, we can conclude that in order to advance to leadership, women still have to dedicate extra attention to prove their skills and competencies, as well as break down some societal barriers. The progress is slow especially in the U.S. According to the Center for American Women and Politics (CAWP)², of the nearly 12,000 people to serve in the U.S. Congress since its founding, only 215 have been women (www.cawp.rutgers.edu/Facts.html, October, 24, 2005).

Socially constructed challenges, such as the perceived notion that gender impacts ability, hinder women's opportunities to pursue leadership. Eagly and Karau (1991) conducted a meta-analysis of 15 international studies to test the probability of women's emergence as leaders with regard to social versus task-oriented leadership. Social leadership is frequently associated with women leaders and task-orientation is mostly related to male leaders (Meyerson & Ely, 2003). Eagly and Karau found that leadership standards derived from studies that focus on the characteristics of male leadership are inadequate for evaluation of women leaders. Their findings suggest that it may be timely to redefine the ideal principles of leadership and to conduct more research to investigate how social context influences gendered expectations and sets limitations for women's opportunities to pursue leadership. Indeed, Klenke (1996, p. 2) writes that "women really cannot be effective leaders unless they are exceptional by men's standards."

² Center for American Women in Politics, housed at Rutgers University, is one of the primary research centers for American women's political information.

The following realities point to the possible truth of this statement. In the private business sector in the United States, there are eight females among the *Fortune 500* presidents and sixteen among the *Fortune 1000*, even though the presence of women in the mid and low ranks of management is at 45.9 percent (Catalyst, 2004; Fortune, 2004). Wilson (2004) indicates that the United States ranks sixtieth in women's political leadership, behind Sierra Leone and tied with Andorra. According to CAWP, approximately 5 percent of American women have held a cabinet or cabinet-level appointment in the executive branch of the federal government (<http://www.cawp.rutgers.edu/Facts/Officeholders/cong-current.html>, October 24, 2005).

Although Finnish women still do not consider themselves equal to men (Pietila, 2002; Setala, 2004), they demonstrate high political participation compared to American women. Finland was the first country in Europe to grant women the right to vote in 1906, and it was also the first country in the world to grant women full political rights, which meant that Finnish women could also run for office. For a brief time in 2001, Finland was the first country to have both a female President and a Prime Minister. Currently, Finland has a female President who was elected for her second term in February 2006. In contrast, in the United States, only 81 of 535 seats in the Congress and 67 of 435 seats in the House of Representatives are occupied by women. Throughout the history of the United States, only 27 women have ever served as state governors (CAWP, 2005).

The emancipation of Finnish women was due to many causes. Finland developed from a poor country to ranking tenth in the world in life expectancy, education, and income early in the 20th century (Pietila, 2002). Finnish folklore records Finnish women as possessing independent control over their lives without male intervention (Nykanen,

1995). Finnish women have always worked alongside men to build the society. Consequently, the self-perception of Finnish women does not question women's independence, ability, and right to participate in the society. Finland's success as a democratic and equalitarian society is founded on cultural values of equal rights for economic, social, and political citizenship. These values form the premise for Finnish women's approach to ideals of democracy and social justice, as well as their access to economic, cultural, and political life (Pietila 2002; Setala 2004).

National Contexts

The following two quotes are opinions of two men but they may reflect broader social perceptions of women's role in the two countries:

"It is strange that in the land of the free, women do not have equal rights with men, while in my native land, Finland, women vote and are members of the parliament."
(Finnish Women in Parliament, 1911)

"Harvard University's president, Lawrence H. Summers, in an effort to clear the air, released a transcript on Thursday of the remarks he made at an economics meeting in January in which he suggested that women might be underrepresented in the top tiers of science and mathematics because of the innate differences of ability from men."
(Fogg, 2005)

The first quote from a newspaper article from nearly a hundred years ago is a striking example of how Dr. Jackola found himself perplexed over the difference of women's access to prominent public positions in the United States and Finland. The contrast between Dr. Summer's statement and the one made by Dr. Jackola nearly a hundred years earlier is remarkable. While Dr. Jackola was surprised that he did not see more women's participation in leading public roles in the America of his time, Dr. Summers' statement

suggests that women and men may have inherent differences in abilities. Dr. Summers' comment reveals an implicit social value statement. In the context of this study, it is the social impact of such comments that carry importance and consequences for women. They form perceptions of socially acceptable behavior. Social perception impacts the way in which people's attitudes change because motivation and conditioning relate to the general laws of learning (Moscovici, 1972).

Research Problem

Although women continue to achieve success in all forms of public life, women's accomplishments are commonly regarded as tokens or individual success stories (Wilson, 2004). Klenke (1996) emphasizes that even the portrayals of historical women leaders, such as Catherine the Great of Russia and Joan of Arc, are reported as exceptional stories. Women are underrepresented in prominent decision making positions in most societies. This situation has at times been explained as a "pipeline problem"; that is, there are not enough women with appropriate education and background to advance to leadership (Carli & Eagly, 2001). However, in higher education in the United States, 46 percent of all doctoral degrees were awarded to women (<http://nces.ed.gov/programs/coe/2004/section3/indicator20.asp>). Yet, in 2003-2004 only 7.1 percent of women at doctoral institutions had the academic rank of professor compared to 31.6 percent of men. The corresponding percentages for master's, bachelor's, and two-year colleges are 8.0 to 22.5; 8.3 to 21.9, and 12.2 to 16.0 (<http://www.aaup.org/Issues/WomeninHE/WSALTAB2.HTM>). And while data proves women's under representation in prominent leadership positions, only during the last two

decades have researchers engaged in examining *why* this is the case. Could answers be found in the social and cultural context of leadership?

Adamopoulos & Kashima (1999) suggest that culture and the individual are indistinguishable, each constituting the other. Their statement carries a strong implication for leadership research. If we accept their claim that culture and the individual are intricately intertwined, we need to consider how social identity and individual values drive leaders' actions in the interplay of personal versus organizational and societal values. To be sure, cultural expectations vary for women and men in different cultures. Equality, opportunity, achievement, and success are culture specific terms that pertain to what, when, how, and to what extent a person can pursue them. These values exhibit important contextual variables that directly impact how women perceive their status in society.

Social learning theory and the stereotype threat may provide useful perspectives for examining how individual and cultural values impact women's leadership emergence. We simply do not know because most leadership research has focused on males, not females, within an organizational, not societal, context. In doing so, we have limited our understanding on how social context affects women who pursue leadership. To understand the context for women in leadership beyond the numerical findings it is important that we learn more from women directly and listen to their perspectives on the issues that are important to them.

Purpose

Klenke (1996) affirms how the study of leadership from a contextual perspective builds on the idea that at any given time in any give place, leaders are very much the product of their particular era and the organizational or community setting in which they exercise leadership (p. 188).

Although women's status has improved remarkably in the 20th century in many societies, women continue to lack access to power and leadership compared with men (Abdela, 2000; Carli & Eagly, 2001). By choosing women from two countries with contrasting histories of women's participation in leadership, my goal was to determine whether a connection exists between enculturation, social values, and leadership, specifically in how women view themselves as leaders and what values are important for them in their leadership roles.

Many leadership studies examine leadership from an external point of view, that is, through the lenses of the investigator. By using a multiple case study design, this study investigated leadership through the voices of the participants. To be exact, it investigated women's leadership from a contextual perspective and focused on how enculturation and values impact how women lead. Hofstede (2001, p. 15) states that when we study "values" we compare individuals, but when we study "cultures" we compare societies. I treated culture as an underlying concept, a contextual factor that provides the foundation for other social constructs.

I examined how three executive level women from Finland and three from the United States described their social identity, reported the meaning of their enculturation, and discussed the impact of their personal values on the way they lead. Two women from the

United States and two from Finland are women with experience in higher education and one woman from the United States and her Finnish counterpart speak for women in public leadership. In each country, one woman is a female scientist, and one has served in an elected administrative leadership role in higher education. The study entails cultural notions as expressed by the participants. The findings are limited to these case-studies.

This research: a) examined the connection between national culture (i.e., environment), socialization, and women's leadership; b) sought answers to how and why women lead the way they lead, and c) investigated how individual values influence leadership. The overarching research question of this study was: Does national enculturation impact the way women lead, and if so, how is it reflected in participants' responses? Other research questions were: What culture specific similarities and/or differences surface as exhibited by Finnish and American women? What comments about national culture emerge? What leadership values surface?

Limitations of the Study

Each study entails a number of limitations. First, qualitative case-study methodology dictates that researchers focus on a limited number of research participants. As a consequence, although the intent of case studies is to expand and generalize theories, the information that they provide supports analytic generalization but not statistical generalization. Indeed, by investigating three women in the United States and three women in Finland, I have presented information that is restricted to the leadership experiences of these particular women.

Secondly, I was challenged by limited access to comparable matches of women. The countries differ considerably in size and so do the roles and professional responsibilities of these women. As no two individuals are the same, a complete match is impossible. However, I carefully invited participants with as similar professional backgrounds as possible to the study. Four women, two from Finland and two from the United States represent higher education and one woman from the United States and one from Finland are leaders in public positions. Because the lives of these women are unique and their professional experiences remarkable, we can not assume that what happened to them will also be the case for other women. At best, the findings should be perceived as results of an exploratory research design that aims to advance the development of theory.

In addition, researchers have documented limitations with studying psycho-social reality. They concur that problems exist when we study the impact of a social system at the individual level (Hofstede, 2001; Ross, 2004; Smith & Bond, 1994, Tajfel, 1972). Society has its own structure that is founded in the processes of production and consumption, rituals, symbols, institutions, norms, and values, and which cannot be defined in terms of the characteristics of individuals (Moscovici, 1972).

Although I have followed the rigid instructions of case study design, I faced the same theoretical problems that all social scientists do who study psycho-social factors of human life. In accordance with these problems, this study is most importantly limited in its scope in studying culture. Hofstede (2001, p. 25-28) discusses the problems that are associated with studying cultures. A common approach is to treat culture as a "black box." He suggests that we know that the box is there, but not what it contains (p. 27). Ross (2004, p. 4) makes a similar statement, "They treat culture as mindless, something

existing independently of individual actors and their cognitions.” Hofstede also writes that comparative culture studies should entail an analysis of system-level variables because individual responses do not provide adequate findings for cross-cultural analysis. This study makes broad cross-national comparisons, and the study treats culture as the context, the environment in which socialization occurs and individual values are formed. The reported variations in social context are used to illustrate societal differences. Findings of the “participant matches” are strictly limited to this case study.

As a researcher, I am bound by my pre-understanding of the world. Pre-understanding encompasses the conditions of our existence, which create the limits, and, at the same time, give opportunities to our understanding (Kusch 1985; Lehtovaara 1992). And while all studies aim for researchers’ objectivity, Hofstede (2001) describes specific problems that are associated with studying social sciences. He emphasizes “social sciences deal with systems of which the scientists themselves are a part,” and continues “there is no such thing as objectivity in the study of social reality: We will always be subjective, but we may at least try to be ‘intersubjective,’ pooling and integrating a variety of subjective points of views of different observers.” (p.2)

Finally, this study entails a language limitation. I conducted the research in two languages, Finnish and English. My interaction with Finnish participants, including the interviews, was in the Finnish language. I transcribed the Finnish material and translated it into English. All communication with the American participants was in the English language. The question is how comparable are the concepts that I have used in this study across the two cultures? Hence, the research is limited and challenged by my ability to translate, analyze, interpret, and convey Finnish participants’ perceptions, comments, and

research findings in English. I am also equally challenged to accurately comprehend, evaluate, and construe cultural meanings that American participants' exhibit in their responses.

Significance of the Study

Moscovici (1972) calls our attention to how real progress in sciences emerges from theoretical confrontation, and for him, facts and methods play a less important role. It is for this reason that I looked beyond the familiar and I used a design that was inspired by European schools of thought.

This study adds to the body of knowledge of women's leadership by providing findings for women leadership in two countries. The study was designed from a cross-cultural perspective to enhance the theory of sociology of leadership, and specifically the understanding of how environment (i.e., national culture) impacts leadership. By highlighting the importance of the context of leadership, I enhanced knowledge that can be used in organizations that focus on advancing women's positions in society.

Most women's leadership research focuses on only one culture and researchers have no way to detect any cultural norms that impact how women lead. Women's leadership can be researched from multiple perspectives, such as effectiveness of women leaders compared to men, women's leadership styles, and what socially constructed factors hinder women's progress to leadership. Only limited research, mainly in Europe, has been conducted by comparing women leaders from different countries. Tollgerdt-Anderson (1993) compared Scandinavian, French, German, and English advertisements to detect differences between these countries in attitudes, values, and demands for

leadership. Apfelbaum (1993) examined French and Norwegian women leaders. No record appears of cross-Atlantic women leadership studies, and hence my research provides a different glance at women in leadership.

I hope that my background and enculturation have been beneficial for the study. Ross (2004) asserts that only limited information exists on the cognitive constructs of binational and bicultural people and on the cognitive processes of cultural change, but I perceive that I possess the sensitivity to understand and interpret the cultural values and meanings that the participants conveyed. My background, years of residence in both countries, and decades of professional experience as a “cultural translator” for both countries have allowed me to develop a deep appreciation of both cultures.

CHAPTER 2

LITERATURE REVIEW

Introduction

I began this project by reading material on women in leadership. Gradually, as the piles of books grew taller, I began to develop an outline of theories that I perceived relevant to my research. Yin (2003) states that theory development is an essential part of the case study design, should be integrated into all aspects of case study research, and that “the complete research design embodies a theory of what is being studied” (p. 29). The outline of this study is illustrated on page 59.

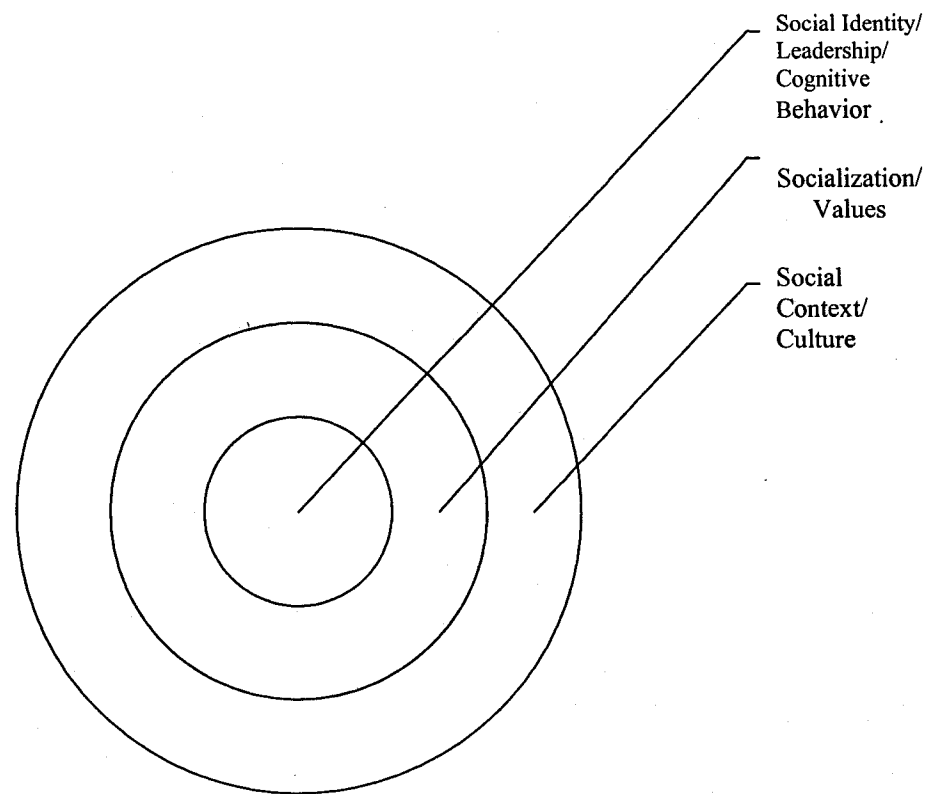
I present the literature review in two sections. The first section illustrates the wider social context of the study, introduces European viewpoints and theories on culture and socialization, as well as includes perspectives on Finnish and American girls and women. Researchers agree that European and American perspectives, specifically theories of social behavior, differ. While American researchers, due to their emphasis on individualism, conclude that some social issues may be solved by individual action, Europeans are more inclined to suggest that some issues are socially constructed, and consequently beyond the individual’s control. Smith & Bond (1994) contend that although European traditions do not directly contradict predominant North American approaches, the differences are worth noting because “they may well reflect subtle

variations in the *culturally based assumptions* made by some of the researchers on opposite sides of the Atlantic” (1994, p. 77). [italics added]

I move from these generalized ideas into the second part of the literature review that discusses recent research on women leadership, cross-cultural leadership, and studies that consider how values impact leader behavior, as well as theories of socialization, social identity, and leadership.

Figure 1. (p. 16) illustrates a framework of how I perceive the elements of the literature review build on one another and how they are interconnected. The first part of the literature review (i.e., the wider social context, including culture and social systems) form the context for leadership. Socialization (i.e., enculturation) provides the values that leaders bring into their leadership as part of who they are. Finally, the execution of leadership happens as an ongoing interplay of external (organization, society, and situation) and internal (values, traits, skills, style, and cognition) causes that leaders balance in their work. I perceive that the relationship between these constructs is correlational rather than causal.

Figure 1. Connectedness of Leadership Elements



Section I

The Social Context of the Study

Researchers are continuously challenged by how to study the impact of social stimuli at the level of the individual. Psychologists and sociologists want to understand the extent to which identity is stable and to what degree it evolves as a result of social factors. Traditional psychology focuses on intra-individual level processes. In contrast, social psychology seeks answers to phenomena that result through human interaction and wider social processes (Abrams, 1999).

Layder (2004) affirms, "Personal identity is always caught up in, and constantly emerges from, this tension between fitting in with society and other peoples and wanting to follow our own desires, hopes and wishes" (p. 2). Furthermore, Layder asserts that real changes in personal identity emerge out of the creative interplay between social circumstances and events, and the way individuals respond to them. He claims that while each of us has a unique personality, our individuality is grounded in social reality.

This dichotomy between social and individual (Misra & Gergen 2003; Smith & Bond, 1994) has arisen from within western psychology. Researchers (Hofstede, 2001; Ross, 2004; Smith & Bond, 1994;) are increasingly concerned that theories that have been developed in North America are likely to replicate the perspectives and concerns of researchers who were educated and trained in that environment. In fact, Ross contends, "It is still worth a book chapter to discuss the inappropriateness of Western-standardized intelligence tests across different cultures" (p. 9). Contrary to the prominence of individualism in North American scholarship, European traditions of sociology and psychology emphasize socially constructed meanings, which are given to events (Abrahams & Hogg, 1999; Misra & Gergen, 2003; Smith & Bond, 1994).

Current leadership research provides only limited information on the dynamics that guide peoples' actions both as social beings and individual operators, and what factors, social or individual, drive peoples' decision making processes. Ross' (2004) theory on culture and cognition provides a promising development in this field. He (p. 1) emphasizes that although researchers have paid increasing attention to the importance of interdisciplinary research in anthropology and psychology, there is a lack of studying high-level cognition as embedded in a specific cultural context. In agreement with Ross

are Pugh and Hickson (2002) who stress that it is difficult to explain higher-order cognitive needs, such as self-esteem and self-actualization, because universal approaches of psychology lack consideration of how these needs are subject to cultural definition and that they are expressed primarily through social norms (p. 32). The increasing interconnectedness of the world through economic, social, and political association tests the standing of traditional epistemological positions and challenges current leadership theorists to investigate *how* and *why* people make decisions and lead the way they do.

The Role of Culture in Societies

Culture occurs as a result of human interaction and it is created and maintained through language and human communication (Hofstede, 2001; Misra & Gergen, 2003; Moscovici, 1972). Ferraro (1994) views culture as everything that people have, do, and think as members of their society. Rohner (1984) describes culture as an “organized system of meanings which members of that culture attribute to the persons and objects which make up the culture” (p. 36). Anthropologists share the idea that culture comprises “the man-made part of the environment”; whereas social constructionists define culture as “the common and learned way of thinking and behaving among a group of people” (Smith & Bond, 1994). These various definitions of culture reflect slight differences in emphasis but they all share the premise that culture is *inherently social* because it is instigated, sustained, and exhibited through social systems.

Hofstede (2001, p. 9) identifies culture as “the collective programming of the mind that distinguishes the members of one group or category of people from another.” He has developed five dimensions on which national cultures differ. They are *power distance*,

uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, and long-term versus short-term orientation. These dimensions reflect basic issues and problems that all societies have but for which they develop different solutions (xix). Two of these dimensions are relative to this study. They are *individualism versus collectivism* and *masculinity versus femininity*.

Hofstede (2001, p. 210-211) explains that the central element in people's mental programming is the self-concept. The self-concept provides people with an independent or interdependent perception of self. This perception is a learned cultural concept, which is associated with the societal degree of the emphasis on individuals' or groups' well-being. In an individualistic culture, the emphasis is on individuals' well-being and in a collectivist culture the focus is on the groups' benefits. Collectivism and individualism are intimately linked with societal norms because they reflect the value systems of major groups of population. They affect people's mental programming and the structure and functioning of many institutions aside from the family, such as educational, religious, political, and utilitarian. He describes the impact of masculinity and femininity:

Masculinity stands for a society in which social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life.

Femininity refers to a society in which social gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life. (p. 297)

Hofstede (2001) also developed a model *Three Levels of Human Mental Programming* to examine the dynamics of culture. He uses a three-tier construct model to

identify and explain cultural similarities and differences in human behavior. He explains that every person's mental programming is partly unique and partly shared with others. The most basic level of programming is the *universal* level that is shared by all human beings. This level includes the biological system of the body and communicative behaviors. The level can be used to explain the commonalities of human actions across cultures. The *collective* level of mental programming is shared by people who went through the same learning process, identify themselves as members of a same culture group, and speak the same language. This level entails much of subjective social behavior and values, norms, and beliefs. The *individual* level of human programming is the truly unique representation of the self. Personality, temperament, and human cognitive functions exist on this level. (p. 2-3). [italics in the original]

Hofstede's model enables us to comprehend and form associations for these intangible constructs of mental programming that are otherwise difficult to construe. His concept serves as a tool to study different populations and meanings that their members associate with their culture and society. In the context of this study, Hofstede's theory is useful as it explains the person in relation to his social context. Nevertheless, his research has two limitations in regard to this study, its quantitative nature, and as Smith & Bond (1994) point out, Hofstede's research samples are primarily male participants.

Ross (2004) challenges traditional definitions of culture. He calls for a new paradigm that incorporates anthropology and psychology to focus on the "direct and indirect exchanges between individuals and by a constantly stimulating social and physical environment." He finds it necessary to "understand how social factors, bundles of which we often call culture, cause certain patterns of agreement and disagreement" (p. 8). For

Ross, “culture is an emerging phenomenon evolving out of shared cognitions that themselves arrive out of individual interactions with both the social and the physical environments” (p. 8). Thus, Ross defines culture as an ongoing process in which the individual is an active participant not just in relation to his social and physical environment, but also to other social beings.

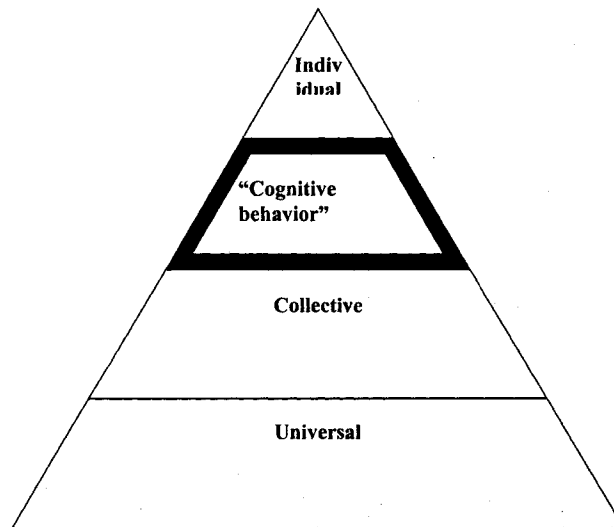
Compared to other definitions of culture, Ross captures how people and their cognitive processes are inherently interconnected with the evolving society. It is his emphasis in human cognitive processes that is relevant to this study because leadership and people’s perception of their reality entail high-level cognitive processes. In addition, Ross makes an important connection between cognition and culture when he states, “Differences in attention, activities, and goals definitely are an important part of cultural realities” (p. 13).

If we place Ross’ interest in *culture and cognition* in Hofstede’s *Three Levels of Human Mental Programming* model, we find that it falls within the margin of the *individual* and *collective* levels of the model. Hofstede admits that it is difficult to accurately distinguish between the levels, for example, to investigate the degree of individual personality and collective culture. Additionally, a lack of consensus about which phenomena are culture specific and which are human universals, further complicates the interpretation and assignment of findings to levels of his model (p. 2).

By overlaying Ross’ ideas on Hofstede’s model, we arrive at a preliminary framework or levels with potential to enlighten this type of research. Figure 2. (p. 22) illustrates the place for cognition on the model and incorporates Ross’ and Hofstede’s theory.

Figure 2. Culture and Cognition

Source: Hofstede, (2001), p. 3



Rohner (1984) suggests that we differentiate between constructs of culture and social systems. For him, the social system reflects the behaviors found within a culture. But most researchers agree that it is impossible to draw a line between culture and social systems. This attempted separation is further complicated by the fact that peoples' behaviors are not always consistent even within a culture.

Culture provides us with norms and values; it presents us with a framework of how we are supposed to behave. Values reflect culture-specific behavior and they are complicated to study because they are often deeply embedded in culture (Eastwood, Lamsa, & Sakkinen 2005; Hofstede, 2001; Ross, 2004).

Socialization

Cultural learning begins at birth. We learn cultural norms and values through socialization processes as members of a cultural group. Socialization is a learning process that occurs at the *collective* level of Hofstede's model of mental programming, much of which is unconscious, and which is shared by a group of people.

Mental programs are developed in the family in early childhood (Hofstede, 2001). This means that we learn most norms and values as children through our upbringing as members of family and community, and this process continues through our schooling. In contrast, enculturation continues throughout people's lives as they interact with other people, institutions, and organizations. This ongoing process also serves to transfer knowledge from generation to generation.

Sociologists and psychologists agree that most fundamental socialization occurs during our childhood because as children, our cognitive systems are less developed. This is the stage of human development when children become both social and individual as their identities develop as reflections of the expectations and attitudes of others. For example, much of socialization happens through human interaction because language and communication transmit cultural elements (Hofstede, 2001; Moscovici 1972; Ross, 2004.) The child, through this reinforcement process, is left with a framework of what is expected of a member of society.

Mead (1934) describes socialization and emergence of self: "A self can arise only where there is a social process within which this self had its initiation. It arises within that process" (p. 41-42). But Mead finds that emergence of self does not occur because of its attributes *but* as a consequence and relation to others. The development of

the self requires two stages, *I* and *me*, and the self emerges through a social process that goes on between these two stages (p. 235).

Moscovici (1972) summarizes the importance of socialization as follows:

The child learns and internalizes a set of values, a language, and social attitudes; he models his behavior on the behavior of adults and of his peers. Finally, when he himself becomes an adult, he integrates into the group which prepared him so thoroughly for membership. When this stage is achieved, difficulties of adjustments only arise if the individual has not succeeded in the appropriate assimilation or the adequate application of the principles which he has been taught. (p. 57)

Moscovici (1972) supports Mead's view of the raise of human individuality. He finds (p. 58) that the individual is not a "given" but a creation of society because society influences him/her to become an individual and compels him/her to exhibit uniqueness in his/her behavior. It is important to note that societies differ, in particular, to the degree in which cultures are individualistic or collectivist, and this is usually a cultural boundary. Each society has its own principles that influence how it produces individuals. Moscovici (1972) calls the society a "machine," which socializes and individualizes at the same time. He says, "As the individual becomes social, so also do societies which differ from each other both in their origins and in the characteristics of social actors who compose and produce them" (p. 59).

Contemporary Perspectives on Girls' Socialization

The conventional idea is that girls' socialization process is different from boys. For example, Bystydzienski & Resnik (1995) state, "There is a great deal of diversity among women's experiences but in many societies, girls are generally being brought up to be

nurturing, kind, and caring for the others, whereas young boys are encouraged to compete in games and to pursue challenges” (p. 3). Subsequently, the upbringing of girls and boys may provide them with different values that guide their choices and actions throughout their lives. The traditional notion of girls’ upbringing reflects the values of socially expected behavior of the female gender, that is, emphasis on commitment of girls to family obligations. Paradoxically, young boys learn to appreciate and value competitiveness and to regard financial independence as a goal.

The gendered societal concepts began to change in the 1960’s cultural uproar. The women’s movement did not accept the cultural attitudes that regarded women less equal to men. Women began to make a conscious effort to change their social environment and public opinion. Indeed, Baumgardner & Richards (2004) affirm, “The feminist movement from the 1960s until today did a very good job of ensuring that females of all ages could be valued in society for more than our sex appeal” (p. 61). Interestingly, coinciding with women’s revised self-images, researchers began to find evidence that questioned the established gender-role socialization. Researchers found that girls are socially competitive and that they employ strong will to achieve their goals (Chesney-Lind & Irwin, 2004).

Gilligan’s (1982) landmark study, *In a Different Voice: Psychological Theory and Women’s Development*, began a new era in human psychology. As a student of Lawrence Kohlberg at the Harvard University, Gilligan’s work has illustrated how earlier studies of human psychology have a male-centered view that leads in to the disregarding of women’s perspectives. Gilligan (1982) produced her own stage theory of women’s moral development and suggested that there are two distinct modes of moral judgment, justice

and care, that these are gender related, and that the modes of moral judgment might be related to modes of self-definition. She states (1988):

It is women's elaboration of care considerations that reveals the coherence of a care ethic as a framework for decision. Women's thinking reveals how concerns about responsiveness and human relationship cohere to form a world view or way of constructing social reality, as well as a problems-solving strategy, a focal point for thinking about actions and choice. (p. xix)

Gilligan's findings are important as they emphasize the importance of women's connectedness to their environment and the emotional intricacies that are involved when women make decisions that pertain to their careers. Often, the woman is faced with a moral quandary of choosing between what is socially acceptable (i.e., primary caretaker of children) and her personal aspirations. Pursuit of both is challenging. While young women still face a complicated mix of messages regarding what is expected of them, women's growing presence in leadership and access to higher education is gradually changing the public perceptions and it may now be easier for women to pursue leadership than it was, for example, two decades ago. Although many psychologists now disagree with Gilligan's outline of moral development and research has showed that both men and women use both justice and care dimensions in their moral reasoning, her groundbreaking work demonstrated how the inclusion of women changed the previously unquestioned models of human psychology. But, to understand women, we should briefly look at girls first and we must do so within national context.

Finnish Girls

The cornerstones of upbringing for Finnish children are tradition and consideration (Allardt, 1986; Hirsjarvi & Laurinen, 2004). A primarily Lutheran and culturally homogenous country with some five million people, most families raise their children by relying on customs and traditions, as they give people a sense of security, familiarity, and a level of comfort.

Traditions are often connected with beliefs, which can be rational or irrational, and they are most firmly connected to activities that are unconscious and permanent (Hirsjarvi & Laurinen, 2004). Parents often rely on logical reasoning when they raise their children and this reasoning is much related to their own experiences (p. 29). In addition, parents make decisions based on what they perceive is culturally acceptable and expected of them when they raise their children. These ideals develop over a period of time and they reflect the values of the society. But the ideals and beliefs are based on information, experiences, and beliefs of the past, each parent reconsiders them as they relate to his or her current experience as a parent. As a result, parenting ideas form a web of information that is created through interaction with other people. This web consists of belief structures that are deeply rooted in respective cultures (p. 31-32).

Hirsjarvi & Laurinen (2004) explain how childhood is sometimes defined through the gender perspective and while Finnish girls and boys are being brought up differently from the perspective of the rules, the conventional gender divide perspective appears rarely applicable in Finland. In agreement is Julkunen (1999, p. 100) who claims that “perhaps the most prominent Finnish mentality is gender neutrality; the idea that things depend on “oneself,” not one’s gender.” Lipponen and Setala (1999) agree with

Julkunen's argument. They make a connection between gender neutrality and the language. They explain how the Finnish personal pronoun *han* [with umlauts] does not distinguish gender as it does in many languages. Hirsjarvi & Laurinen acknowledge that the traditional stereotype of girls as being passive, reluctant, and dependent on others and boys being brave and independent is not applicable in Finland. In their foreword for *Women in Finland* (1999), Lipponen and Setälä accredit Finnish women's ancestors with their current equal status. They write, "We are women of will, something for which we can thank the strong women who have gone before us, our inspiring examples."

Innanen (2001) researched gendered perceptions of parenting in Finland. His findings demonstrate that conventional beliefs about parenting have changed and that the traditional views do not accurately reflect the contemporary ideals of parenthood, and specifically what children expect of their parents. Children require support, closeness, positive role models, and undivided attention from both of their parents unlike in the past when the mother was considered the primary caregiver. Innanen's study found that senior high school age girls and boys describe their mothers as active participants in family affairs and their fathers as communicative participants with a genuine presence in children's lives. He concludes that gender can be defined as a constantly evolving construct that reflects the changes in society.

American Girls

Understanding the foundations of girls' upbringing in America is complicated by cultural, racial, and ethnic variations of girls' experiences. As a culturally and religiously diverse nation, women from different ethnic, religious, and culture groups may experience family influence differently. But as all parents, parents in different culture

groups follow their own cultural traditions to raise their children. Therefore, tradition plays an important role in the upbringing of all children, regardless of the cultural, racial, ethnic, and religious background. To appreciate the influence of American girls' upbringing means that we should understand the traditions of each cultural group, a task beyond the scope of this study. And, as Griffin (2004) and Ward & Benjamin (2004) point out, past research has presented the experiences of middle-class white girls as generalized truths, which are not applicable in multicultural America. Consequently, we still have limited understanding how girls' upbringing prepares them for live in America.

Griffin (2004) acknowledges the role of feminist researchers by the mid 1980s in adding to the knowledge of the modern girl. A new image of girls began to emerge as the "diversity of girls' lives, localized conditions in which they live, and their cultural and racial backgrounds, were included in the construction of contemporary notions of girlhood" (p. 34-35). As a new field of research, girls' studies will have much to contribute to the understanding of the role that girls' upbringing, the media, popular culture, and consumerism play in girls' lives in present-day society.

But, to understand the present, it is important to review some historical information that has led into the image that we currently have of American girls and women. Hunter's (2002) research *How Young Ladies Became Girls: The Victorian Origins of American Girlhood*, explored the experiences of adolescent girls in the late 19th century and how, in her view, this has influenced social behavior of girls today. The conventional view is that middle-class girls stayed at home and mostly engaged in domestic chores. But, Hunter's research reveals a different reality. Although teenage girls of the era did have a strong domestic role, they increasingly attended schools in large numbers and even outnumbered

boys, especially high schools that were newly opened. Hunter's findings uncover that contrary to the common belief girls, already in the late 19th century, were competitive both academically and socially. School, therefore, is an important transition to womanhood.

Education

In the United States, publicly funded education was established around the turn of the 20th century. It was important to prepare immigrants and their children for employment and effective citizenship through education (Arnot, 2000; McClen, 2002). Modell (1989) explains the increasingly important role that schools played in socialization of girls in the early 20th century. He writes, "The enlargement of the high school experience proved to be of particular importance to young women, both because they found in the high school an especially consequential social setting and because they learned there employable skills that were to be useful immediate and were to draw them back into the labor force in later decades" (p. 77-78). But besides teaching skills, public education also serves an important role in socialization because it communicates and reproduces the core values and beliefs of society. As such, Arnot (2000) contends, the educational system still reflects values of the dominant culture.

Many scholars (Best, 2004, Gilligan, 1988, Hunter, 2002, Lesko & Quarshie, 2004, Walkerdine, 1990) agree that school and education greatly influence girls' identity development. School is the place where girls construct their social reality, reflect their own identity in relation to teachers and other students, and begin to develop their problem solving strategies. Many researchers (Hofstede, 2001; Kehily, 2004; Modell, 1989;

Reskin 2003; Rhode, 2003; Walkerdine, 1990) agree that gender is an important concept in the United States and it is reflected in most societal institutions, such as schools.

Boris (1994) defines gender as a cultural force that comprises a symbolic system. And even though school serves as the foundation for further success in life, school can also be a place to learn gendered messages, as demonstrated by Best's (2004) research. She studied the role of the high school prom in American girls' lives. She explains how the prom is an important part of coming of age for many young women and how, "again and again, girls are told that going to the prom is central to their being and [be]coming feminine" (p. 195-196). Subsequently, the emphasis often still is on being feminine, pretty, and fitting into the conventional ideals of womanhood.

Like in the United States, the foundation for the Finnish school system was laid in the early 20th century, especially in the 1919 Constitution (Lahteenmaki, 1999). However, the roots of the Finnish education can be traced to an even earlier era. Lahteenmaki explains how the first school for aristocratic girls was founded in the eastern part of Finland in the late 18th century but that the first comprehensive coeducational school was opened in 1863.

In both countries, school serves as an important transition from childhood to participation in work force. Kehily (2004) emphasizes schools' transformative role in shaping young women's identities and she discusses how conventional constructions of gender in classrooms may contradict new ideals of young women who aspire to shape their own identities.

From Girls to Women

Finnish women have always valued work. Nykanen (1995) writes that due to Finland's long history as a poor country, the contribution of both sexes was necessary for survival. This need was elevated during the Second World War when women took on the roles of men and their work. Since then, the majority of Finnish women have worked full-time outside the home. Nykanen (p. 1) specifies that this is no longer solely because of economic necessity, but because having one's job and income is regarded as important in terms of independence and personal autonomy and that participation in working life has given women power.

Nykanen (p. 1) also stresses that Finnish women learned to read and write at the same time as men, because the Lutheran church would not permit illiterates to marry. Consequently, education became one of the basic rights of the Finns, and women's independence and equal status have become primary values of Finnish society. As a result, Finnish girls grow up with working mothers and they learn early on that this is acceptable and that women enjoy an equal role in society as contributors to the financial stability of the family. Nykanen refers to the description of Finnish women in Finnish folklore as "strong, independent and active, and not dominated by men" (p. 1).

Compared to Finland, American women have been engaged in full-time employment for a much shorter period of time, mainly after the Second World War. Generations of girls grew up with mothers whose principal role was to care for the family. There was less need for women to pursue a career outside a family. This trend is rapidly changing as an increasing number of families find it a necessity to have both parents employed to support the family. Consequently, future generations of young girls will be influenced by

mothers who are actively employed and who concurrently care for families. Boris' (1994) research on home, work, and women illustrates that until the 20th century middle and upper class white women have been historically defined as mothers without economic contribution to the family. The rapidly changing societal landscape now often necessitates women's employment and transforms the social reality for men, women, and children alike. This development transforms the dynamics of family life and creates needs, such as childcare and other support systems. But for women, the shift also offers opportunities that have been historically limited to them.

And although the change is gradual, it will impact how women's roles are perceived in society and it will also change how women define themselves as mothers, employees, and leaders (Collins, 2003). The changing role of the mother as a role model and a cultural messenger plays a significant role in young girls' socialization process because adolescents' self-development and assimilation of values are laid during the transformative years (Lobenstine et al., 2004). As an increasing number of American women work outside the family, they also become part of the cause that transforms the society to recognize women's unique and complex roles. Consequently, the value of a woman as an equal contributor to the society may change the conventional perception of women's role in society.

Section II

Leadership Theories and Studies

For the most part, leadership is studied and presented within an organizational context. Northouse (2004) introduces main leadership theories as: trait approach, skills approach, style approach, situational approach, contingency theory, path-goal theory,

leader-member exchange theory, transformational leadership, team leadership, and psychodynamic approach. Using these theories to examine women leaders has led researchers in many studies to focus on problems that women confront in pursuit of leadership, how women leaders differ from men, and whether women are more or less effective leaders than men. The common element for all these approaches is that they examine conditions for leadership or what characteristics leaders exhibit, but they do not focus on *how* leaders became who they are, and *why* they exhibit certain characteristics.

Adler (2002) emphasizes that leadership is more than a role and a process. She finds, “To fully appreciate leadership, we must also ask the ends to which a leaders’ behavior is directed. From this process and outcome perspective, leaders can be viewed as people whose vision, courage, and influence set ideas, people, organizations, and societies in motion toward the betterment of their organization, their community, and the world” (p. 235).

Contemporary leadership literature places modest consideration on the importance of the social foundation of leadership, specifically how social and cultural context impacts leadership. Anatonakis, Avolio, and Sivasubramaniam (2003) conducted a nine-factor full-range leadership study using the Multifactor Leadership Questionnaire (MLQ) of 2279 males and 1089 females. The “full-range leadership theory (FRLT)” was proposed by Avolio and Bass in 1991. As one of the most recent leadership theories, the FRLT incorporates three typologies of leadership behavior: transformational, transactional, and nontransactional laissez-faire leadership, which are represented by nine distinct factors. The most widely used survey instrument to evaluate these nine factors in the FRLT has been the MLQ. As researchers have been increasingly interested in how context

influences leadership, Antonakis, Avolio, and Sivasubramaniam used the MLQ (Form5X) survey to examine whether measurement of leadership is context-free or context-specific. The findings of the study suggest that context should be explicitly considered when researchers formulate leadership theories and that they should consider the impact of contextual factors as part of the design stage of the research project (i.e., instrumentation, data gathering, data analysis, etc.).

Klenke (1996) makes a statement that is easily supported by the data. She says, “Instead of lacking the requisite skills for leadership, women are more likely to lack opportunities for exercising leadership and role models they admire and wish to emulate” (p. 9). Her view of leadership is through different prisms: gender, context, and culture enable us to examine how each of these prisms contributes to leadership experiences in a unique way. She contends, “In each context – political, intellectual, artistic, religious, scientific, social, cultural, and international – leadership manifests itself differently” (p. 25). Her viewpoint builds on the idea that “at any given time and in any given place, leaders are very much the product of their particular era and the organizational or community setting in which they exercise leadership” (p. 188). In this regard, leadership is an ever-evolving synthesis of intra-individual and micro and macro levels of societal concepts.

Although hundreds of leadership definitions exist, there are no global leadership theories (Adler, 2002, p. 236). She affirms that most leadership theories are “domestic theories masquerading as universal theories” and that the focus of such theories is mainly male leaders’ behavior in the United States. Adler cites a study by Howell et al. (1994) that found notable differences in leadership behavior between American, Eastern, and

Western cultures but many leadership theories still reflect the core values of American culture. Most such studies focus on the connection of leadership styles and productivity from the business administration and management perspective. These theories should be challenged by examination of their applicability in other cultures.

Women Leadership

Women leadership is the focus of many leadership studies. Researchers investigate effectiveness of women leaders, differences in female-male leadership styles, and follower satisfaction with male and female leaders. An area that has received increasing attention is public women leadership, and specifically why women continue to be marginally represented in high ranking elected positions. For example, The White House Project (<http://www.thewhitehouseproject.org/v2/researchandreports/index.html>, January 17, 2006) conducted eight studies on this topic. *Pipeline to the Future: Young Women and Political Leadership* (2000) and *Barriers and Opportunities* (2000) specifically focus on women's political leadership. Although many of the findings of the studies do not relate to this research, one particular finding of the Pipeline study is of interest and significance. It reads:

The profound relationship between a young woman's background and experience and her interest in running for office underscores the importance of adults in shaping young women's formative experiences. While not a short term tactic for engaging young women, there are long-term cultural changes that could make a desire for seeking office more commonplace. These data suggest the importance of parents setting a good example by voting, the importance of schools and after-school organizations providing leadership and community involvement opportunities for

young people, and the importance of adults, mentors, parents, and teachers in encouraging young people to seek out leadership opportunities both inside and outside of the political realm. (p. 7)

Although these quantitative studies numerically illustrate the lack of women at the national leadership positions in the United States they do not help us answer the *why* and *how* questions that are the focus of this study. In contrast, the following qualitative studies have recently focused on this issue:

In 2001, diCesare studied six female California mayors' perceptions of factors that facilitate their election, help them win campaigns, and sustain them in public office. diCesare uncovered that women need strong family support, have to develop a strong disposition, self-assurance, self-worth, as well as qualities to persist through challenging times, need to be enthusiastic and trust in their ability to make a difference, and believe that gender is not a barrier for women. diCesare used a qualitative research method with a descriptive survey and interviews. Her analyses state that family support provides a strong foundation for identity development in childhood that carries throughout a woman's life. She also found that women who had experienced gendered messages did not internalize them nor were they inhibited by them because of their strong sense of self. They did not experience role conflict in their position because of lack of gendered cultural norms. Consequently, they were highly motivated outspoken leaders who used a network of supporters.

Ritter and Yoder (2004) hypothesized that the lack of women as heads of government could be explained by the basic assumption about the male-appropriateness of the role of leader itself. They used Carli and Eagly's (1999) and Eagly and Karau's (2002) theory of

role congruity of prejudice toward women leaders as a way to explain how gender and leader roles come together to produce two types of prejudice that underlie preference for male leaders. Specifically, Ritter and Yoder studied gender differences in leader emergence. Their findings indicate that gender typing of leadership is open to contextual variations, and they recommend further research to identify social contexts that challenge gendered expectations and limitations and contextual factors that impact women's opportunities to assume the leader role.

Davies, Spencer, and Steele (2005) investigated how stereotypes impact women's leadership aspirations. They claim that when negative stereotypes target the social identity of a population, those stereotypes can evoke a disruptive stage among the stigmatized individuals. The researchers found compelling evidence that stereotype threat can be removed by building identity-safe environments that reduce underperformance among stigmatized populations. Consequently, we can hypothesize that the successful change of common perception to support women's leadership and access to senior positions in a society can become a social value that is accepted both by men and women of that society.

Interestingly, Adler (2002) challenges the notion that countries that are apparently female friendly, for example, countries that give equal rights to women, would select more female leaders. She contends that an overall pattern toward selecting more women as senior leaders exists and that this is not associated with female-friendly countries and companies valuing women per se (p. 248). Adler's justification is that countries that elect females to presidencies and to other high ranking positions are diverse. Therefore, the increasing number of leading women cannot be explained by female-friendly policies.

Rather, she suggests that a new social trend is emerging with increasing support for women leadership.

Adler provides us with an argument that is supported by statistics but she disregards the key question behind the new movement: *How* and *why* did this movement materialize? Indeed, if a new trend is emerging, we need to understand the reasons for it. For example, is women's access to leadership associated with their increasing participation in society as consumers, employees, politicians, and leaders? Or is the trend connected to the results of the women's movement? Are women making an increasingly conscious effort to pursue leadership? Or perhaps women's self-perceptions have changed regarding their role in society? Whilst this study did not seek answers to all these questions, its primary focus was to understand whether social context (e.g. culture and social systems) makes a difference for women who aspire to lead and how women's values are reflected in their leadership.

Recently, McCormick Higgins (2005) researched female elected officials' experiences in Pennsylvania and Maryland. She conducted eight in-depth qualitative interviews to examine elected women's emergence to leadership and the meanings that her participants associated with their experiences. She found that participating women felt that their personal needs and ambitions were part of the decision making progress, recognized that their gender mattered but it was not as influential as other factors, and realized that political party influence was meaningful but less important than other factors. In addition, McCormick Higgins found that contextual and generational variables are important for women who aspire to become elected officials and that there is no single pathway that leads to the state legislature for women. Her recommendations

emphasize the importance of education and socialization as means to encourage women to use their social capital.

Women in Higher Education

Nidiffer and Bashaw (2001) review the history of women U.S. in higher education and provide a new look at women as skillful change agents who use varied strategies to achieve their goals. The authors state that although women continue to lack full access and equality of opportunity, women have demonstrated the strength, passion, and ability to lead in all areas of academe. Indeed, Nidiffer (p. 111-123) illustrates how women's socialization provides them with competencies to manage and multi-task complex systems and to lead people. In conclusion, Nidiffer and Bashaw affirm that "effective presidencies actually require not only expert and referent power, which both genders possess, but also the skills frequently associated with women's socialization, which enhance their connective leadership," and that, "although putting women in such powerful positions as presidencies is on one level an equity issue; it is also a strategic one" (p. 277-278.)

Wolverton, Bowers, and Maldonado (2005) investigated female college and university presidents' perceptions of necessary skills for effective leadership. The study did not focus on gender. Rather, the premise of the study was that effective leadership is genderless and that effective leadership is independent of industry or field. By using existing leadership literature, the authors developed "Nine Tenets of Effective Leadership" (p. 3) that they asked research participants to comment on with regard to the order of importance to them. The findings show that three tenets, competence, credibility, and communication are particularly important to women (p. 7- 8). This study is important

because it changes the discussion of women leadership away from gender and women's ability to lead to the actual strategies that women employ to lead.

But, Glazer-Raymo (1999) invites us to think about how little has changed in the last three decades in women's ability to advance to higher ranks in academia. Her study used a critical feminist paradigm to investigate women in academe. It begins with an autobiographical essay of her personal experience in higher education and then proceeds to focus on women faculty and administrators' experiences as they reflect on the social, economic, political, and ideological contexts in which they work. By using qualitative case study methodology, specifically reflective journal writing, Glazer-Raymo investigated the meanings that her participants articulated for their experiences. She found that women experienced inequality of treatment, regardless of their academic qualifications, and they associated this with the wider social processes. She states (p. 198), "In sum, cultural, attitudinal, and structural constraints inhibit women's progress." Her research is an informative revelation of social processes that impact women's self-image and professional careers in higher education.

There are three recent studies that focus on the role of African-American women leaders. Dixon (2005) researched female African American higher education senior administrators. The research design includes consideration of women's positions and professional socializations. Not surprisingly, the findings report systematic barriers encountered by the participants in pursuit for leadership and they support Glazer-Raymo's findings. Williams (unpublished), used phenomenological methodology to investigate how African-American college and university presidents describe their path to presidency. Her findings support Dixon's conclusions that there are systematic barriers

that African-American women have to overcome on the way to academic leadership, as well as demonstrate that support systems, such as husband and or family, are essential for women who aspire to lead.

Meux (2002) conducted a multiple case study on six African American female leaders. Meux's premise is that African American women have a long history in leadership that was initially developed in ancient Africa. The leadership style is connected to churches that often served as centers of social and community activity. Meux's research examined the role and influence of church and other social and cultural factors on the leadership development and activities of the participating women. The research revealed that the traditional church provided a strong and distinctly empowering foundation for leadership. The findings also indicate that leadership emerged and developed in three stages: early contact with and experiences in social and cultural contexts that formed a womanist worldview, maturing stage with consciousness of empowerment as an effective leadership style, and actual leadership behavior that supports empowerment theory. This study is significant because it illustrates how participating women identify with their social and cultural background as supportive of women leadership.

Similarly, Hewlett, Luce, and West (2005) discuss the role of church and community organizations in minority professionals, particularly women of color, leadership skill development. The Center for Work-Life Policy³ conducted a two-part study, one in the United States and one in the global context, in 2004 to investigate the current obstacles that female and minorities face in their professional careers. Sponsored by corporations, the U.S. research used a cross-sectional national survey and several focus groups and

³ The Center for Work-Life Policy (www.work-lifepolicy.org) is a New York-based nonprofit organization.

involved 1,601 professionals in the United States between the ages 28 and 55. The sampling included 1,001 minority women (African-American, Asian, and Hispanic), 200 minority men, and 202 white men and 198 white women. The research found that employers do not recognize the broad transferable skills and leadership capital that involvement in church and other community organizations develop.

The study in the global context involved a Europe-based multinational company with sites in the United Kingdom, India, and South American. This study involved more than 1,900 middle managers and senior executives and compared the white executives' experiences with mainly nonwhite executives' encounters. An important finding illustrates that like their U.S. minority counterparts, the global nonwhite executives' lives are "rich in cultural capital" (p. 82). And although the focus of these studies is not on women and minorities in academia, they do support Meux's (2002) findings on the importance of church and other social and cultural contexts on leadership.

It is not surprising that the majority of women leadership studies have been conducted in the Western world, mainly in the United States, Britain, Canada, and Europe. What is surprising is that cross-cultural or cross-national leadership still remains an area of study that receives surprisingly little attention, especially in the United States. The following section of the literature review provides a synopsis of leadership studies with a cross-cultural or cross-national perspective.

Cross-cultural and Cross-national Leadership Studies

Laohavichien's (2004) studied the relationship between leadership, quality management practices, and national culture. He examined the impact of transformational and transactional leadership on quality management practice and the moderator effect of national culture on the relationship between leadership and quality management. He found statistical differences in transactional and transformation management practices in the United States and Thailand. Similarly, Gooden (2003) investigated the degree to which national culture correlates with transformational leadership practices in Jamaica, Bahamas, Panama, and the United States. She used the Values Survey Module (VSM), the Multifactor Leadership Questionnaire (MLQ5x), and a qualitative analysis in her study. Her findings confirm previous cross-cultural researchers' work that values and attitudes of individuals vary from country to country. She found that national culture correlates with transformational leaders' practices. Gooden claims that because of this, leaders' practices must be compatible with the society in which the leaders operate. The strength of Gooden's study lies in its use of combined research methodology. Also, her line of reasoning suggests promise for further studies of diverse and multicultural workplaces where leaders' values may differ from the values of the workers.

Jakobsen (2003) conducted a comparative study of the effectiveness of Danish and U.S. city manager leadership strategies "to identify cross-cultural commonalities as opposed to culture-specific conditions." Contrary to his expectations, he found that managers did not adapt their leadership strategies to environmental conditions and that the most effective managers were those who employ a high extent of relations-oriented and change-oriented strategies. The focus of Jakobsen's study was on commonalities of

effective leadership strategies in the two countries. Although his findings suggest that leaders are likely to use similar strategies across cultures to lead people, the study could be improved by providing data on any culture-specific conditions that he found. As reported, the study does not respond to its title “a comparative study...” as it lacks comparative information.

Schlosberg (2003) used the Synergistic Leadership Theory (SLT) to study educational leaders in Mexico. Her qualitative research methodology included semi-structured individual interviews and focus group interviews. The findings suggest some relevant and interesting contextual notions. The author claims that each of the four factors of the SLT have cross-cultural applicability. She found evidence that “values are highly relative, and their meaning and practice varies from culture to culture; including from national culture to organizational culture.” Also, Schlosberg states that national and organizational cultural differences vary in the way people perceive and think of leadership, and that this concept may differ considerably between the national and the organizational cultures within the same culture. Her research provides further consideration for studying leadership in a multicultural setting.

Bjerke (1999) investigated business leadership in five different national, regional, and cultural contexts: American, Arabic, Chinese, Japanese, and Scandinavian contexts. His research question was: How do business leaders think as a result of their national culture, and what are the consequences for how business leadership is exercised? He states that the last 30 years mark an increasing interest in recognizing the importance of personal values in understanding business behavior (p. 2). Although the context of his study

relates to business and organizational behavior his findings illustrate how values are closely connected with leadership decisions.

Many cross-cultural leadership studies use Hofstede's theory of cultural dimensions to analyze leaders' behaviors. Hofstede structures his theory around five major dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, and long-term versus short-term orientation. For instance, Osuoha (2000) conducted a quantitative cross-cultural leadership study that investigated the interaction between national culture and leadership styles. The research is based on a two-factor theory of leadership that was developed at the Ohio State University with a focus on two of Hofstede's dimensions of leadership, *initiating structure* and *consideration*. Osuoha's research findings are based on questionnaires from 103 American and 108 Nigerian respondents. The findings revealed significant differences between Nigerian and American managers, and Osuoha reasons that this was "primarily due to the influence of national culture." Interestingly, his data revealed that 60 percent of American respondents were women who scored higher than men in the *initiating structure* dimension. This factor includes assertiveness, aggressiveness, and drive for material success. Osuoha's study supports Hofstede's research and theory on cultural dimensions. It also points out that more studies are needed that examine how women respond to the *initiating structure* factor in other contexts.

Similarly, Tirmizi (1998) conducted a meta-analysis of cross-cultural studies. He examined the universality or cultural specificity of two dimensions of leadership behaviors, *consideration* and *initiating structure*. He incorporated commonly used value-based cultural dimensions -- individualism/collectivism, uncertainty/avoidance, and

power distance -- into his model and analyzed 61 leadership studies in 14 countries. His findings indicate that leadership has both universal and cultural specific aspects.

Tirmizi's research demonstrates that culture is an important contextual variable because it influences expressions and effectiveness of leader initiating structure and consideration behaviors in different national settings.

In another study, Torres (1999) assessed leadership differences between American and Brazilian leaders by using Jackson's Return Potential Model (1966). He states that scholars have investigated the suitability of American leadership theories and leadership styles across cultures, but that studies of intercultural leadership involve consideration of national cultures. The Return Potential Model explains and measures social norms, roles, and their related processes. The model places respondents within a preferred cultural pattern. In Torres' study, Americans preferred a horizontal-individualist cultural pattern, whereas Brazilian leaders found horizontal-collectivist pattern more suitable. Torres' results confirmed his prediction that the country of participants and cultural pattern of participants are complementary variables. His research highlights the importance of consideration of context in leadership studies.

Only a few studies have focused on the social role theory of leadership. Eagly, Johannesen-Schmidt, and van Engen (2003) conducted a meta-analysis of 45 studies of transformational, transactional, and laissez-faire leadership styles in the United States and Canada. They framed expectations about male and female leadership styles in terms of the social role theory approach to leadership behavior. They found that female participants showed a very modest 5 percent overall tendency toward transformational leadership. Even so, they suggest that their data shows that male and female styles tend to

differ even when men and women occupy the same leadership role. The authors posit that women may favor a transformational style because it provides them with a means of overcoming the dilemma of role incongruity. They recognize that one limitation of their study is the lack of studies that provide information on the nationality of leaders.

These studies have focused on leadership behavior in a cross-cultural or cross-national setting. Whilst the studies bring up important considerations for further leadership research, they do not address the deeply personal developmental intersections of leadership development, psychology, individual values, and culture. In the following section, I discuss studies and theories that expose a connection between culture and social identity.

Social Identity

Social identity theory captures the dynamic and generative interdependence of self-concept and intergroup relations (Abrams & Hogg, 1999, p. 6). Developmental social psychology studies the social context of human development. Although much of social developmental theory is based on Piaget's study on the cognitive development of the "individual" child, more recent European studies in developmental social psychology have focused on the social perspective of human development (Durkin, 1996).

The social context is founded in relationships with other people and it influences our development throughout our lifespan. Durkin (1996) asserts that human social functioning requires the ability to represent and interpret the social world. We do this through interaction with other people. Socialization is the process whereby people acquire the rules of behavior and the systems of beliefs and attitudes that provide a person with a framework to function effectively as a member of society (Durkin, 1996).

Anyon (1984) and Gosselin (1999) have conducted research on girls' self-development. Anyon writes:

Research has shown that working-class girls are more likely to adopt the ideology of romance and hold the primacy of the domestic sphere as their object of desire and only secondarily perceive themselves as wage earners. Traditionally, working-class girls have framed their desire to work outside the home in terms of its usefulness (purchasing "extras" for the home or financing family vacations or recreational materials) or economic autonomy (in the sense of having their own spending money to beautify the home or themselves) or they escape from the home through the reading of such things as romance novels. This acceptance of cultural values and beliefs and their adoption of the cultural codes of femininity occur despite the girls' everyday observation of the disappointments, hardships, and drudgery experienced by their mothers, sisters, aunts, and girl friends. (p. 1)

The authors are concerned that girls' self-development is framed within class values. Unless girls have a critical perspective of the social structure, class norms, and the cultural code of femininity, the reproduction of class cultural codes is likely to occur. Consequently, girls will repeat the life pattern that is aligned with cultural norms of society and with what girls have come to understand as acceptable behavior for women.

Bandura (1977) writes, "Social learning theory approaches the explanation of human behavior in terms of *a continuous reciprocal* interaction between cognitive, behavioral, and environmental determinants. Within the process of reciprocal determinism *lies the opportunity for people to influence their destiny as well as the limits of self-direction*" (vii). [italics added] Bandura's social learning theory provides a perspective to investigate

people's self-regulating behavior, the degree to which people can become agents of their life and take charge from being powerless objects of society.

The birth of the women's movement and gender studies can be examined and explained by Bandura's (1977) theory of social learning. Women make conscious and coordinated efforts to promote their skills and competencies. They endorse research and educational opportunities to advance women's status in societies. This action is consistent with Bandura's theory, which claims that people self-direct their lives through social learning. Bandura contends that social learning theory assigns a prominent role to self-regulatory capacities in human development. People exercise some measure of control over their own behavior by arranging environmental inducements, generating cognitive supports, and producing consequences for their own actions. People's psychological functioning is a result of the continuous interaction of personal and environmental determinants. Within this approach, symbolic, vicarious, and self-regulatory processes assume prominent roles (p. 12).

Compared to Bandura's viewpoint, Gosselin is concerned with girls' inability to break through the cultural barriers and presents a more challenging perspective for the role of self-efficacy to function. These two viewpoints illustrate the challenges that women and other marginalized groups face, and they present opportunities for further study about the impact of socio-cultural cultural norms on people's behavior and self-efficacy.

Social identity theory is a theory of the dynamic and generative interdependence of self-concept and intergroup relations (Abrams & Hogg, 1999). Every individual has a number of social identities or roles that influence how we perceive ourselves through our

gender, ethnicity, religion, nationality, career, family role, and so forth. These roles have a great impact on individuals because they define expectations and attribute value to behavior. For women, the many conflicting roles can also serve as a source of discontent. But social identity is not stagnant; an identity that is critical in one context can be unimportant in another context (Branscombe, Ellemers, Spears, & Doosje, 1999; Brewer & Brown, 1998; Maalouf, 2001; Steele, 2002; Steele et al., 2002; Tajfel & Turner, 1979; 1986; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). The context determines the most prominent identity in a given situation (i.e., the individual's functioning is based on society's attitudes toward certain identities in that setting) (Davies, Spencer, & Steele, 2005).

Cognition, Values, and Leadership

Whereas social identity provides perspectives about how leaders view themselves, social cognition suggests particular behaviors in which leaders engage. Operario & Fiske (1999) discuss how social cognitions' microemphasis and social identity's macroemphasis provide an integrative perspective by which to examine "the person versus the situation" scenarios. The authors assert that the emphases are complementary and that both perspectives consider individual-level pragmatics and their interaction with cultural-societal processes (p. 44).

Bandura (1977) writes that personality theories tend to attribute variations of behavior to differences in values, but they do not adequately explain how values regulate conduct (p. 139). A leader's social identity enables us to examine what variables influence the person in a given situation, but values may explain why the person acts in a certain way in a situation. Schwartz (1992) defines values as belief structures that guide behavior

across social situations. He proposes that specific values can be classified into broader motivational categories that reflect individual and group needs for interaction and survival.

Schein (2004) has conducted extensive research in the role of culture and leaders' personal values in organizational context. In an organization, culture consists of visible organizational structures and processes, espoused values, and unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings. Organizational leaders impose their own values and assumptions on a group to produce desired results. Schein (p. 17) explains how culture covers behavioral, emotional, and cognitive elements, and in this regard his model of culture is similar to Hofstede's. The main difference between the two researchers' approach is that Hofstede's focus is on large societal impact of culture and Schein's work concentrates on the role of culture in organizations. In relation to this study, the relevance of Schein's work relates specifically to how leaders use their personal values to make decisions and to lead people.

Johnston (2003) conducted qualitative in-depth interviews of eight professional women. Her findings reveal that most of the women saw themselves as ordinary women and each one spoke about her ties to the traditional female role. Johnston found that values provided these women with a solid foundation for their decision making process, and their lives in general. Flanagan (2002) conducted a phenomenological study of leadership strategies of eight effective women administrators in higher education. She writes, "Analysis showed that the definition and application of values have been major factors in the success of the women studied in this research. By clarifying their personal values, they [women] have been able to define leadership philosophies and strategies that

have enabled risk-taking and achievements that they perceived would not have been possible otherwise” (p.1).

Runkle (2004) and Gimas (2004) conducted studies on how leaders’ values impact their style or execution of leadership. Runkle’s key findings indicate that value reflection is an essential part of leadership development. The author researched 48 female community college presidents in California and found that value reflection appears to positively influence college presidents’ ability to employ effective leadership strategies. Gimas claims that despite increasing demands for leaders’ integrity, fairness, and ethical behavior, only limited research integrates ethics, knowledge of self, and self-efficacy into leadership studies. Most studies focus on one dimension, such as ethics, of leadership. Gimas’ study examined how graduate educational leadership programs are perceived to address ethical standards, self-knowledge, and self-efficacy. She found that before educational leadership students can learn to accept consequences for upholding their principles and actions, they must first know what their principles are. The personal values and beliefs become “the mortar of leaders’ leadership foundation.”

Only a few cross-cultural leadership studies (Ardichvili & Gasparishvili, 2001; Glazer, Daniel & Short, 2004; Schwartz & Sagie, 2000; Spini, 2003; Struch, Schwartz, and van der Kloot, 2002) with specific focus on values exist. The studies have been mostly conducted from organizational or socio psychological perspectives by using Schwartz’s (1992) and Rokeach (1973) Value Surveys. Although the quantitative methodology provides the researchers with an opportunity to investigate the applicability of value typologies in various countries, they do not provide insight into how and why

values may affect leadership behavior. Asplund (1972) helps us to understand the significance of social values. He writes:

One could conceive an exhaustive list of all the words which might be used to describe Man. It could then be claimed that the concept of Man as being wholly social is meaningful only in terms of a certain *subset* in the list of words compiled to describe him. The fact of having brown eyes is *not* a social product. Eye color does not result from interaction. Instead, it precedes all social encounters; it is an individual attribute neither created nor changed by society. However, the *significance*, if any, of the color of one's eyes is a social product. The significance or meaning of individual attributes of various kinds clearly belongs to the subset of words which permit one to conceive of Man as wholly social. But this does not change the fact that there *are* individual attributes – physical, biological, and psychological. (p. 276) [italics in the original]

Ross (2004, p. 19-40) questions how the current study of the relationship of culture and cognition can help science because it lacks cross-disciplinary integration. He is concerned that researchers' inability to recognize the strengths of other disciplines leads to claims and findings that cannot be generalized to dissimilar populations. Although cross-cultural research entails considerable conceptual and design challenges, it has a strong position in enhancing the understanding of how individuals and groups organize knowledge, how the knowledge is culturally shaped, and how it relates to cognitive behavior. It appears that social cognition theory and social identity theory offer applications to the study of leadership because leadership is executed by people and it occurs within a social context.

Summary and Absence of Literature

Leadership requires interaction between people within a social context. Past research has focused on the organizational context of leadership with no, or limited, attention to the wider social contexts in which leaders operate. Some have gone so far as to say that “it is almost as though leadership scholars ... have believed that leader-follower relationships exist in a vacuum” (House & Aditya, 1997, p. 445). Although scholars are now increasingly interested in contextual variables in leadership research (Klenke, 1996; Lowe & Gardner, 2000), too few studies still incorporate context into leadership research. And although social psychology provides a value-added perspective to study leadership, theorists, such as Moscovici, agree that it is specifically in the field of cross-cultural understanding that more research is necessary. In addition, it is important to approach leadership research from a multidisciplinary approach that incorporates investigation of culture and psychology into research. Adler (2002) writes:

Of those leadership studies and theories that are not US based, most still tend to be domestic, with the only difference from the American theories being that their cultural focus reflects the values and context of a country other than the USA; such as descriptions of Israeli leaders in Israel (e.g. Vardi, Shrom and Jacobson 1980) or Indian leaders in India (e.g. Kakar 1971). The fundamental global leadership question is not ‘do American leadership theories apply abroad?’ (Hofstede 1980b), nor is it the comparative question of attempting to determine the extent to which behaviors of leaders in one culture replicate those of leaders in other cultures. Both questions frame leadership within a domestic context; the only distinction being that the former focuses on a single country (descriptive domestic theories) whereas the latter focuses

on multiple countries (comparative multidomestic theories) (see Boyacigiller and Adler 1991; 1996). (p. 236)

For Adler, a new leadership research should increase the knowledge in global leadership theory, which is “concerned [with] the interaction of people and ideas among cultures” (p. 236). Adler emphasizes that the premise of leadership lies in its social context. She claims that the fundamental distinction of global leadership is in its emphasis in cross-cultural *interaction* [italics added]. Essentially, her position highlights the context of leadership, the increasing interconnectedness of people and societies.

Although this research did not aim to identify aspects of global leadership behavior as defined by Adler, it used an interdisciplinary approach that enables us to look at leadership and its context from a more comprehensive perspective. The literature review demonstrates that there is lack of research in: a) how contextual considerations impact leadership, b) how values influence leadership, c) cross-cultural leadership, and d) women leadership. To fill this gap, I used a qualitative interdisciplinary approach to leadership research. The research design, propositions, and interview questions were developed with theories of socialization, social identity, culture, and leadership in mind. I investigated leadership from a social psychological perspective in order to find answers to *how* and *why* questions regarding leadership and to gain understanding of the importance of social foundations of leadership. The research incorporates considerations of how social context and women’s individual values impact their leadership.

CHAPTER 3

METHODOLOGY

Chapter Overview

I begin this chapter by restating the purpose of the study. I then provide a research design overview, which describes the research methods used in the study, and lastly I explain the site selection process, sampling procedures, data collection and data analyses, and discuss ethical considerations. I conclude with a discussion of issues related to validity and reliability.

Purpose of the Study

The study investigated how three women from Finland and three women from the United States describe the influence of their national socialization on their leadership. Participants were paired with their foreign counterparts by using their professional field as criterion. One participant in each country represents higher education leadership, one represents women in science in higher education, and one participant is a public leader.

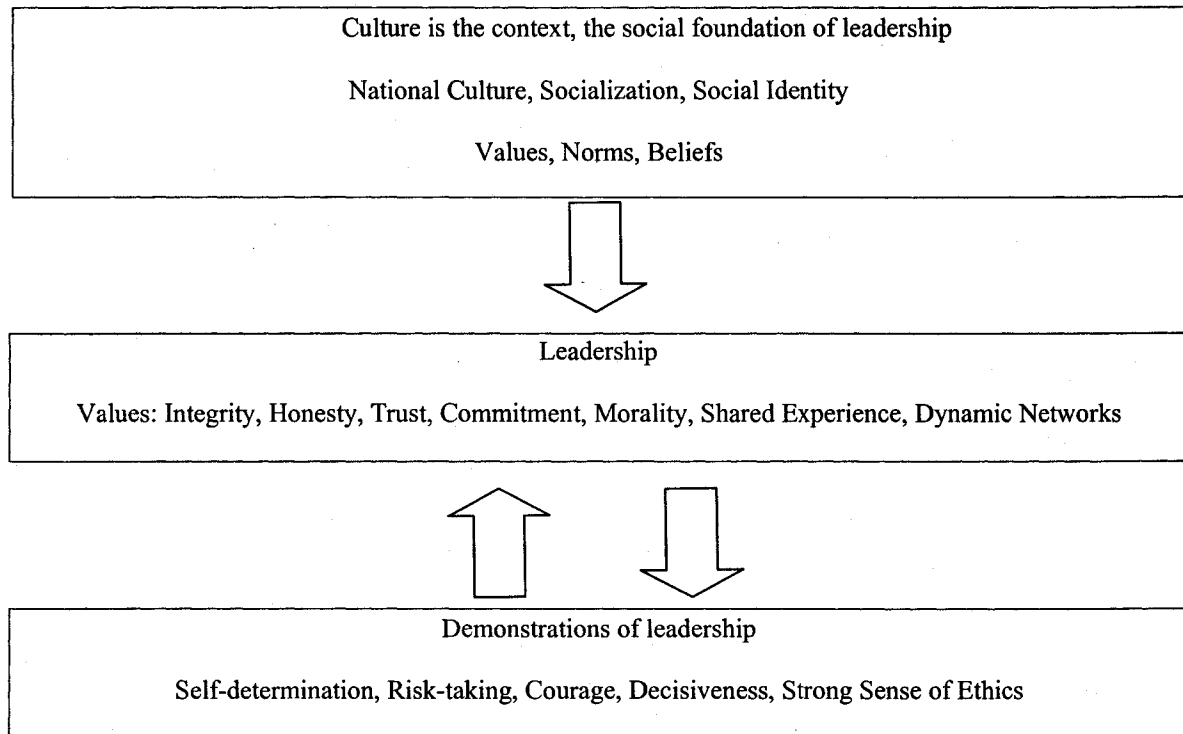
I was interested in examining in what ways these women's values impact how they lead. The goal of the study was also to examine whether the participants from two countries report similar or different statements that pertain to their leadership experience. Specifically, this research a) examined the connection between national culture (i.e., environment), socialization, and women's leadership, b) sought answers to *how* and *why*

women lead the way they lead, and c) investigated how individual values influence leadership.

Outline of the Study, Propositions, and Design Process

The study investigated women's leadership from a contextual perspective. The outline of the study was based on theories of culture, socialization, social identity, and leadership. I treated national culture as the environment, the underlying concept that provides the foundation for other social phenomena, which can be explained by theories, such as Tajfel's (1986) social identity theory, Moscovici' (1972) theory on social representation, and Bandura's (1977) social learning theory. Gilligan's (1982, 1988) theory provided a background for women's psychology and moral development. The meaning and impact of national culture was examined using Hofstede's (1980, 2001) theories of dimensions of culture. I used Klenke's (1996) seven essential elements of leadership: integrity, veracity, trust, commitment, morality, share experiences, and dynamic networks to identify critical features of leadership. These elements surface in social actions, such as teamwork, collaboration, and the interdependence and unity of leadership and followership. Klenke (p. 10) finds that leaders who embrace these values demonstrate self-determination, risk-taking, courage, decisiveness, and a strong sense of ethics. I developed the following outline (p. 61) for the study. This conceptualization illustrates my initial perception of how the themes of the theories are connected. I used this outline in all phases of the study.

Figure 3. Outline of the Study

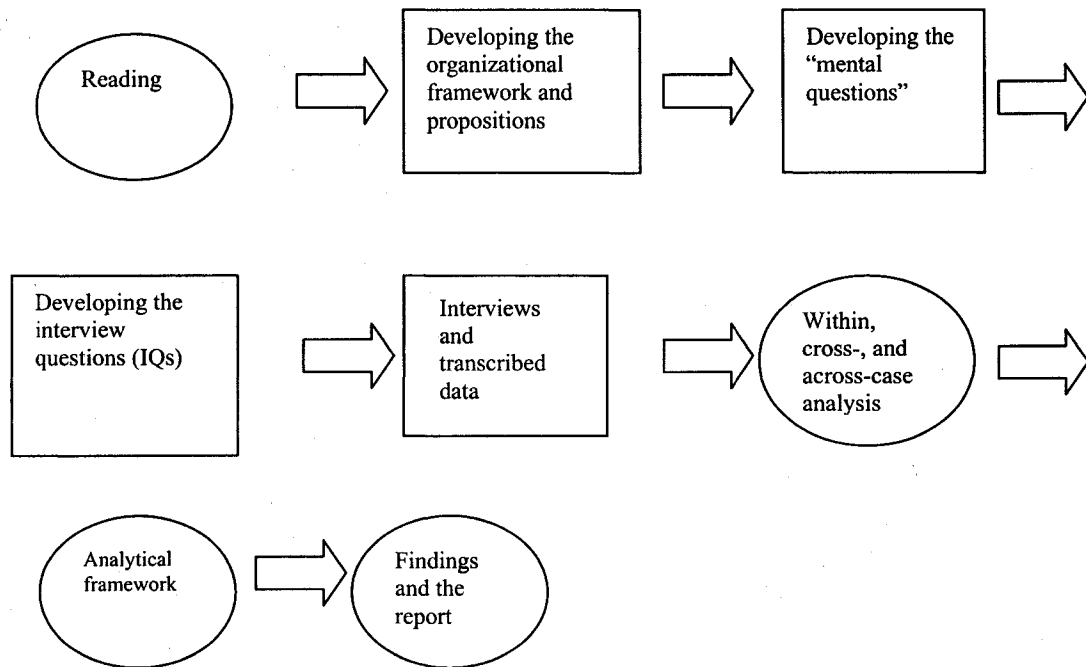


Yin (2003) recommends case study methodology when the research interest lies in the contextual conditions of the study phenomena. Although women's leadership is studied extensively, most studies focus on problems that women confront in pursuit of leadership positions. Less emphasis is placed on the context in which leadership occurs and on how individual values translate to how people lead. Lowe and Gardner (2000) contend that recent calls have been made to consider contextual variables in leadership research. Because my interest was in *how* and *why* women lead the way they lead, as well as how their social context impacts their leadership, I developed propositions for the study, which are connected to the theoretical constructs of the study. The propositions are as follows:

- National culture provides the social foundation of leadership. People learn culturally defined ideals of what is acceptable behavior in a given culture. These themes are associated with cognitive, self-regulatory, and self-reflective processes that determine individuals' cause of action. Theories of socialization, culture, and social identity.
- Values, norms, and beliefs are learned through upbringing and socialization. Theories of socialization that focus on values, norms, and beliefs.
- Personal values are closely connected to leadership and decision making. Theories of leadership.

The literature review is based on the outline and the thematic constructs of the study. Subsequently, they inform the analytical framework for the study. Because of my research interest, I chose a multiple case study methodology for this study. My goal was to explore, understand, and describe the experiences of a few leading women to learn *how* and *why* the women in two countries lead the way they lead and if they felt their social and cultural context was related to their leadership experience. Therefore, multiple qualitative case studies, which enable researchers to examine people's experiences within social context, were best suited methodology for this research. The following outline (p. 63) illustrates how I proceeded with designing the study:

Figure 4. Outline for Research Design Development



Design Overview

Case Study Methodology

Yin (2003, p. 1) defines case studies as the preferred strategy when “how” or “why” questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context. Yin states that as a comprehensive research strategy, the approach comprises an all-encompassing method that entails covering the logic of design, data collection techniques, and data analysis procedures (p. 14). He finds that case studies can be used in many situations to

enhance theoretical knowledge about individuals, groups, organizations, political, and related phenomena (p. 1).

Merriam (1988, p. 21) defines case study as an intensive, holistic description and analysis of a single instance, phenomenon, or social unit. She later (1998) expands the description of case studies to emphasize that “case study design is employed to gain an in-depth understanding of the situation and meaning for those involved.” She finds that case studies are distinct from other qualitative methodologies because the context of the case and the process, for example, how the study is conducted, are particularly important. Well designed case studies follow an inflexible design and study protocol and they are based on theory.

Case studies often arise out of researchers’ desire to understand complex social phenomena. Yin (2003) finds that case study methodology provides investigators with the means to maintain the holistic and meaningful characteristics of real-life events (p. 2). Accordingly, case studies are an effective way to explore, describe, evaluate, or explain the phenomenon. Creswell (1998, p. 65) explains that the focus of case studies is in developing an in-depth analysis of a single case or multiple cases. Researchers collect data through multiple sources, including documents, archival records, interviews, observations, and physical artifacts and they analyze data by description, themes, and assertions. The narrative form of case studies is an in-depth study of a “case” or “cases.” Merriam (1998, p. 27) emphasizes that the significance of understanding the essence of case study research lies in the object of the study (i.e., the case). She defines the case as a thing, a single entity, a unit around which there are boundaries.

Case studies may have different objectives, such as to explore a new phenomenon or to evaluate a program. They are also used to develop new theories, or to rebuild or improve existing theories. Theory has a special role in case study research. Consequently, researchers who plan to use case study methodology should have a sound theoretical knowledge of the topic (Babbie, 2004; Creswell, 1998; Yin 2003).

As an organizing principle, Yin (2003, p. 28) distinguishes the role of theory development in case study methodology as the point of difference between case studies and related methods, such as ethnography and grounded theory. He describes theory development as an essential part of case study research design. The theory and the subsequent propositions “provide surprisingly strong guidance in determining what data to collect and the strategies for analyzing the data (p. 29.” Yin (2003, p. 9) states that the theoretical framework guides researchers in the process and helps the investigator develop sharper and more insightful *questions* about the topic. [italics in the original] Merriam (1998) contends that it is difficult to imagine a study without a theoretical framework and that the framework is the structure and the frame of the study upon which all other aspects of the study rest (p. 45).

To summarize, case studies often focus on socially constructed matters, units, or groups of people within contextual circumstances, and they aim to provide holistic analysis of and conclusions about the phenomenon. In addition, case studies have a focus on the process and as a result, the research strategy and design play significant roles in designing successful case studies.

Research Strategy

Yin (2003) describes case studies as empirical inquiries that investigate a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident. As such, the case study inquiry: a) copes with the technically distinctive situation in which there will be many more variables of interest than data points, b) relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and c) benefits from the prior development of theoretical propositions to guide data collection and analysis (p. 13-14). Yin asserts that case study strategy covers the logic of design, data collection techniques, and specific approaches to data analyses. Therefore, case study is a comprehensive research strategy (p. 13-14).

Case studies can be quantitative, qualitative, or a combination of both methods. Researchers can seek to explore, describe, explain, or to evaluate the object of the study (Merriam 1998; Yin, 2003). Yin (2003) explains that different research strategies entail different ways of collecting and analyzing empirical evidence and that each strategy has its own logic. The conditions that distinguish the strategies are a) the type of research question posed, b) the extent of control an investigator has over actual behavioral events, and c) the degree of focus on contemporary as opposed to historical events (p. 5). The research question of the study defines the best strategy for the study. Merriam (1998) characterizes case studies as particularistic, descriptive, and heuristic. A particularistic case study focuses on a particular event, program, situation, or phenomenon. A descriptive case study provides the audience with findings and rich explanation of what is being studied and a heuristic case study explains the phenomenon and describes the

meanings involved (p. 29-30). This study is heuristic in nature because it examined whether the contextual variables impact women's leadership. Specifically, the research provides insight into the meaning that the participants associate with their cultural upbringing and leadership experience.

Research Design

Research design is the logical progression that connects the empirical data to a study's initial research questions and to its conclusions (Yin, 2003, p. 20). The research design is the plan that addresses logical aspects of the study. It can be described as the map that guides researchers to the conclusion of the study. For case study research, Yin finds the following elements essential: research questions, theoretical propositions, unit(s) of analysis, the logic linking the data to the propositions, and the criteria for interpreting the findings. Whereas the research design addresses the logical elements of the study, the research protocol concentrates on the logistics of the research process (i.e., what, when, where, and how the study will be conducted) (p. 20-21). The following sections discuss research design issues in more detail.

Five Steps of Research Design

Yin (2003, p. 22-26) explains five essential steps that the investigator should take to build a successful study. The first one is to define the research question. The second step requires formulation of propositions that reflect important theoretical issues and help to identify material upon which the study may be based. The third step is to identify the unit of analysis for the study. Yin (p. 24) recommends that researchers clearly define each unit of analysis. In this study, each woman was treated as a unit of analysis. The unit of analysis is linked to the initial research question. It helps the investigator to develop a

research protocol that includes a thorough description of characteristics that is used for identifying research participants. Identification of the unit of analysis is critical for case studies because it defines the focus of the study and it determines what is and what is not, part of the study (Merriam 1998; Yin 2003). Classification of the unit of analysis links the data to the theoretical propositions of the study and to the criteria that researchers have established for interpreting the data.

The fourth step for the investigator is to link data to propositions. Merriam (1998) lists the most common strategies for educational research as ethnographic analysis, narrative analysis, phenomenological analysis, and constant comparative method. She states that although content analysis and analytic induction are used in case studies, they are so to a lesser extent. Yin (2003, p. 26) suggests a “pattern matching” technique as an effective way to analyze the data. As the final step, researchers should develop and use criteria for interpreting the findings of the study.

This study employs each of the suggested steps. First, I developed the primary research question. Second, I developed propositions that reflect themes of theories relevant to the study. Third, I designed the unit of analysis of the study. Fourth, by using content analysis technique, I examined how the data is connected to the propositions. Lastly, I decided the criteria that I would use for explaining the findings.

The Role of Theory in Case Study Design

Yin (2003) emphasizes the importance of theory in case study design. It is an essential phase of research design, regardless of whether the study aims to test or to develop theory. Yin asserts (p. 29) that the complete research design embodies a “theory”

of what is being studied. All aspects of the study, design, questions, and propositions, as well as interview questions, should be based on theoretical propositions.

At the developmental stage of the study, theories guide the development of the conceptual and/or theoretical framework for the study (Merriam, 1998; Yin, 2003; Yin 2004). Yin (2004) emphasizes that a compelling theoretical framework can enhance the potential contribution of the study. Exploratory studies that lack a conceptual framework for the study require statements about a) what is to be explored, b) the purpose of the exploration, and c) the criteria by which the exploration will be analyzed and considered successful (Yin, 2003, p. 30).

But, theory also plays an important role for drawing conclusions and for generalizing the results of the case study. Yin (2003, p. 31-33) reminds us that researchers should be mindful of rival theories when they analyze the findings of the study. Rival theories are competing theories that may provide equally suggestive answers for what is being examined. He recommends that researchers include a discussion of such theories in the final report.

Another important aspect of the discussion of findings requires understanding what “generalizing the results” means in case studies. While generalization to other studies is often a goal for quantitative studies, case studies are not suitable for statistical generalization. Case studies should be considered as experiments (Yin, 2003). Case studies provide a setting for analytic generalization in which a previously developed theory is used. In such a situation, the findings of the case will be compared to the theory. Replication can be claimed if two or more case findings support the same theory. Yin (2004) asserts that the use of a theoretical framework can lead to important ways of

generalizing from the study's findings. Hence, the role of theory is present throughout the study, from inception to completion.

Multiple-case Designs

A multiple-case study contains many single-cases that together form the basis of the study (Yin, 2003; 2004). An example of a multiple-case study is a school district with five schools. In such a design, each school is a case, the unit of analysis, but the final report includes analysis and findings of all five schools. Single-case and multiple-case studies are used depending on the focus and nature of the study. Both require their own rationale for selection. Multiple-case studies are appropriate when the desire is to draw analytical conclusions, especially if the findings suggest commonalities. The multiple-case design is also an effective way to draw attention to contrasting findings.

The same case study can include one or more units of analysis. For instance, a study of a school's retention program may include an analysis of students' progress and instructors' competence to deal with low performing students. Holistic single-case or multiple-case designs are designed to study a phenomenon in which subunits are difficult to distinguish. Yin (2003) discusses that although useful in some circumstances, the holistic design presents some problems. The difficulties may arise when during the case proceedings the initial research question and the case are no longer aligned (p. 45). A strong theoretical framework will assist investigators to stay focused and to take corrective actions to realign the study if necessary.

A multiple-case study can consist of multiple holistic cases or of multiple embedded cases (Yin, 2003). An example of an embedded case study design is a state-wide retention program, including a number of funded projects. In such a case, the state-wide

program is the main unit and the participating state schools are subunits. As clearly recognizable units, they would be embedded units of analysis. While a holistic approach would be searching for answers across the cases in the study, in an embedded design the results would not be pooled across the cases in the final report (p. 52). Each case report would be reported separately in the final report.

The benefit of using multiple case studies is that every case can provide findings that support the “replication” logic. Yin (2003) identifies two types of replication, literal and theoretical. Literal replication can be claimed if each case predicts similar results, while theoretical replication occurs if cases bring contrasting results but for predictable reasons. To be effective, the research design should be based on a strong theoretical framework and case selection and criteria clearly articulated (p. 48-50). In multiple-case studies, each case is evaluated and analyzed based on the preset criteria, but the conclusive analysis across all cases forms the final report of the study.

Case Study Protocol

A case study protocol entails the overview, outline, rules and procedures, and the instrument of the study. It contains citations of relevant readings to provide rationale for operational aspects of the project. It lists the criteria of participant selection and it states the audience of the study. The protocol clearly states what, when, and where things are done (i.e., it includes the timeline and all field procedures of the study). The case study protocol increases the reliability of the study and serves as a reminder to guide the investigator throughout the process of all aspects of the study (Yin, 2003, p. 67).

Validity and Reliability

All social science methods have to address the issues of construct validity, internal and external validity, and reliability. The selection and treatment of evidence are instrumental when studies are evaluated. Case studies may use various sources of evidence, such as existing documents, reports, observation, interviews, surveys, and artifacts. Studies can be qualitative, quantitative, or a combination of both in nature. Researchers need to consider how the design and procedures support the study's credibility and dependability.

Triangulation (i.e., the use of different sources of evidence) is one way to strengthen the study. Yin (2003, p. 98-99) introduces four types of alternative triangulation methods that are intended to enhance accuracy, reliability, and construct validity of the study. They are: data triangulation, investigator triangulation, theory triangulation, and methodological triangulation. Miles & Huberman (1984) write that "triangulation is supposed to support a finding by showing that independent measures of it agree with it or, at least, don't contradict it." They (p. 235) describe triangulation as a state of mind, during which the researcher deliberately collects and double checks the data, as well as uses multiple sources and modes of evidence.

Another important aspect of case study design is to select a general analytical strategy, which defines priorities for what to analyze and why (Yin, 2003). Such strategies can include relying on theoretical propositions, consideration of rival theories, and developing case descriptions. In these cases, the researcher may employ pattern matching, explanation building, time-series analysis, logic models, and cross-case

synthesis techniques (p. 109-139). Yin also (2003, p. 34) suggests the following tactics to enhance the integrity of the study:

1. Construct validity: develop strict operational measures that are used in all cases and allow key informants to review the draft of the report.
2. Internal validity: use pattern matching techniques to analyze the data.
3. External validity: use theory in research design and replication logic to examine and analyze the data.
4. Reliability: develop and use a strict research protocol that allows any researcher to replicate the study.

Researchers' role may be problematic in qualitative research. They bring subjectivity and biases to the studies. Yin (2003) admits that construct validity in case studies has been problematic and subject to scrutiny because researchers have not used firm operational and well documented measures. He also finds internal validity concerns in causal or explanatory studies (i.e., when researchers try to determine if x causes y). Another concern for internal validity is inferences that may cause rival explanations.

Investigators can improve studies' internal validity by using *pattern matching*, *explanation building*, *addressing rival explanations*, and by using *logic models* (p. 36).

[italics in the original] External validity tests if the study's findings are applicable to another similar situation. In case studies, analytic generalization aims to generalize the findings to a broader set of theories but they do not seek statistical generalization.

Replication logic can be used to test whether the results are applicable in other cases. For example, a multiple-case study that uses the same protocol across the cases supports the test of external validity. A clear and precise operational protocol will ensure that any

other researcher can replicate the study and reach the same findings. Thus, the protocol will improve reliability of the study.

Applying Methodology in the Study

Once I had formulated the outline (p. 61) with the key concepts for the study, I began to consider -- keeping in mind the principal research question -- what thoughts and broad questions I could generate based on the constructs. I kept the primary research question "Does national enculturation impact how women lead, and-if so, how is it reflected in participants' responses?" in mind, and continued to read material on women leadership, sociology, and social psychology. This helped me to first formulate broad questions and eventually to move from generalized material into more specific questions, and finally to create the actual interview questions.

The broad research questions served as my "mental questions," a term defined by Yin (2003). Yin (p. 75) writes that "the *verbal* line of inquiry is different from the *mental* line of inquiry." [italics in the original] This means that the researcher should develop different levels of questions: questions that are asked of specific interviewees, questions asked of the individual case, questions asked of the pattern of findings across multiple cases, questions asked of an entire study, and normative questions about policy recommendations and conclusions (p. 74-75). It is important to understand that the mental questions are general conceptual questions that have a main role in the development of the research design but they are not the same as the interview questions. They should stem from the theories that are relevant to the research propositions and they help the researcher focus on the theoretical constructs of the study during the process. Other broad research questions for this study were:

- What culture specific similarities and/or differences surface as exhibited by Finnish and American women? This question refers to comparative notions and findings on national culture.
- What comments about national culture emerge? This question refers to participants' individual experiences and what their culture means to them.
- What leadership values surface? This refers to women's leadership and values that they associate with execution of leadership and decisions-making.

As a result, I developed specific interview questions. I incorporated them into the case study protocol and I listed them in an order that followed the theoretical constructs of the study in accordance with the outline of the study.

Nature of the Study and the Role of the Protocol

This was a qualitative multiple-case study and I used Yin's (2003) case study design and methods as the guide for the study. The protocol served as a standardized agenda for the line of inquiry that I followed throughout the study to enhance its reliability. I used Finnish language for certain parts of the protocol, such as the research questions, correspondence, and all verbal communication with Finnish participants, as well as the field memorandums and notes that I wrote in and after my appointments with the participants. As most Finnish professionals comprehend and speak English, Finnish participants received the research protocol in both languages. I did this to avoid misunderstandings in terminology and to improve reliability. I used the same protocol in all correspondence with American participants but in English. Appendix 1 is the English language protocol and Appendix 2 is the Finnish language protocol. To test the protocol,

I conducted a pilot study in May 2005 with a long time friend and leader in cross-Atlantic educational program development.

Site Selection

Because of my interest in Finnish and American women, I knew that travel was necessary to meet with the participants personally. In anticipation of my annual vacation travel to Finland, I started the process by interviewing the Finnish women first. I contacted the Finnish participants via e-mail to request interviews in July of 2005. In accordance with the research protocol, I agreed to meet with the participants at their convenience and at the location of their choice for the interview. I met with the two Finnish participants in their offices and the third Finnish participant in a quiet restaurant. I met with the American participants in their offices in the States of their residence.

Participant Selection Criteria

The study used a purposeful selection of participants. Through the years at the Embassy, I had met with a number of Finnish women leaders. When I began the research process, I was hopeful that I could gain access to a few of these women. I aimed at the top and to my surprise all of my prospective Finnish participants agreed to participate in the study.

I selected Finnish participants first by using the following criteria. I chose one participant with a prominent public leadership role in higher education at the national level in an elected executive position. The second participant represents science in higher education with international experience and the third participant represents women leaders in public leadership. I identified two alternate candidates, one in an elected executive position and one in higher education.

Once the Finnish participants confirmed their participation in the study, I began to identify five American women, three of whom I interviewed, in closely equivalent positions. Access to American women proved to be problematic. I received several rejections before I successfully arranged the interviews. The final case study includes three women from the United States and three women from Finland. The participants were paired with their international counterparts for the final data analysis according to the participant selection criteria in Figure 5.

Figure 5. Participant Matches

	Finnish	American
<u>Pair 1</u> : HE administration	Marja	Mary
<u>Pair 2</u> : HE science	Kaisa	Jane
<u>Pair 3</u> : Public leadership	Liisa	Tina

The participants in this study have demonstrated their effectiveness and leadership abilities through reelections or reappointments. Hence, the study did not examine whether they are competent leaders. It investigated and reported how these women perceive their leadership position, what leadership values they associate with their experience, and how Finnish and American women perceive the impact of environment (i.e., the national culture).

This study did not examine, discuss, or focus on gender, race, religion, ethnicity, sexual preference, or political affiliation, unless participants brought these topics into

discussion. As a student of higher education, I intentionally included women in higher education in my research.

Data Collection

In May of 2005, I sent an e-mail invitation to the Finnish women to participate in the study. This message included the copy of the interview protocol as an attachment. Upon the receipt of their confirmation to participate in the study, we agreed that I would meet with them in July 2005, during my vacation in Finland. In late June, before leaving for my trip, I sent them an e-mail reminder regarding our meeting and upon arrival in Finland, I called each woman or her office to confirm the interview date, time, and location.

I approached the American participants by using the same contact method. I first sent the e-mail inquiry directly to the prospective participants and once they confirmed their participation, most correspondence was conducted either directly with participants or with their assistants via e-mail, including confirmations regarding logistics of our meetings. I interviewed the American participants in November of 2005 and January and February of 2006.

My interview sessions with the Finnish women were conducted in Finnish language and I made an audio recording of the interviews. I followed the same protocol with the American women with the exception that our correspondence was in English. I wrote field memorandums on each interview session. These memorandums include information about the date, the setting, and the nature of the session, including my reflections and feelings before, during, and after the appointment. I wrote the notes in Finnish language following my appointments with the Finnish women but I also translated them into

English. The field memorandums with my meetings with the American participants were written in English. I did this to ensure that if other researchers want to replicate my study or to review the procedures, they will be able to follow the same protocol and understand the field notes. I used face-to-face interviews as the primary data collection method, but I also included archival information, such as participants' resumes, public speeches, and information about their organizations to the report to support triangulation. Use of multiple sources of data is an effective technique to improve the reliability and validity (Yin, 2003; Creswell, 1998; Merriam 1998). In the following section, I explain how I worked with, categorized, and reported the data.

Working with the Data

I began the process by transcribing and typing the Finnish interview material. I did this myself and I stored each transcript on a disk. I created "working files" for each Finnish participant that included a copy of the transcript and other material that I had on the participant, such as biographic information, newspaper articles, material from the Internet on their organization's home page, as well as their published speeches. I organized the files in a divider, and titled each file with the real name and a pseudonym that I assigned to each participant.

When my first American interview was confirmed, I made a decision to seek for outside help to transcribe the English language interviews. With the help of my committee chair, I found a service that specializes in qualitative data transcription. After the interview with my first American participant, I mailed the tape to the service and the transcribed document was returned to me via e-mail as an attachment. I created a file for

the participant, titled it with the participants' real name and pseudonym, stored all related materials in it, and followed this same procedure for the other two U.S. participants.

Reading the Transcripts

Yin (2003) contends that every case should strive to have a general analytic strategy that entails defined priorities for what is analyzed and why (p. 109). In this study, the outline (p. 61) describes how I initially perceived the thematic connections between the elements of the study. I used the framework as the starting point for the research design. I developed propositions and research and interview questions, as well as the literature review, based on the framework.

The analytical framework that I used to interpret and to form conclusions of the data is presented on page 166. It includes elements of the literature review and rival theories, as well as discussion and possible explanations for them. Yin (p. 111-112) asserts that theoretical propositions can be extremely useful in guiding case study analysis and examining possible rival theories. I developed descriptions of possible rival explanations (see Figure 6, page 82) by using Yin's (2000) chart as a model. I used this same outline for all cases.

Figure 6. Possible Rival Explanations

Source: Yin (2003)

Type of Rival	Description of Examples
Craft rivals: 1. Threats to validity 2. Investigator Bias	 Instrumentation, selection of participants “Experimenter effect”
Real-Life Rivals: 1. Rival theory 2. Societal rival	 Social learning theory; training and learning programs Societal trends account for women’s perceptions on leadership

I analyzed the data by using content analysis techniques. Berg (2001) defines content analysis as “examination of artifacts of social communication” (p. 240). These can be written documents or transcriptions of recorded verbal communications. The goal of content analysis is to objectively and dependably investigate the data to search for categories that emerge as a result of using of explicit criteria of selection (p. 240-241). In case studies, such analytic strategies include pattern matching, explanation building, time-series analysis, logic models, and cross-case synthesis (Yin, 2003). I used within case analysis, cross-case analysis, and finally across case analysis to report the findings. In the following, I explain how I proceeded with each step of the analysis.

Within-case Analysis

Creswell (1998) writes that when the study entails multiple cases, a typical format is to first provide a detailed description of each case and themes within the case. He calls this a within-case analysis that is followed by a thematic analysis across the cases. I

began the analytical phase of the research when I met with the participants for the interviews. As Yin (2003, p. 110) points out, listening and meticulous thinking are important aspects of the analytical stage of case study design. After the interviews, I wrote detailed field memorandums in which I recorded my feelings, observations, and questions that emerged before, during, and immediately after the interview, including possible rival theories.

I continued concurrent data analysis when I transcribed the audio tapes of the Finnish interviews. As I went back and forth translating between the two languages, this was a natural thing to do. Berg (2001, p. 244) explains that the investigator needs to decide the level they plan to sample and what units of analysis will be counted. I treated each interview as a case and every interview question as a unit of analysis. When I received the transcripts for the American interviews, I printed three copies of each transcript and I analyzed them one at the time. When I read, I looked for themes and repetitions of words and marked them with different color markers. Once I was done with the transcript, I put it aside for a week. Finally, I had a total of 18 copies of transcripts and it was easy to see how the colorful markings corresponded with other copies of the same transcript. I also counted the words that respondents repeated in their answers, for example equality, fairness, and honesty. A conceptual matrix that I used for the within-case analysis is presented in Figure 7 (p. 84).

The combined components of the matrix mirror the mental questions and the interview questions of the study. The broad elements reflect answers to culture specific similarities and/or differences, personal comments about national culture, and leadership values and how participants relate their values to leadership execution and decision-

making. Specifically, this matrix helped me to identify consistencies of notions of national culture, upbringing and socialization, personal values, leadership values, challenges, motivation, and leadership execution (networking, competence, dealing with conflict, communication skills).

Figure 7. Matrix for Within-case Responses

Source: Miles & Huberman 1984

IQs	1 Notions on national culture. What do they say?	2 Upbringin g and socializati on. What role does it play?	3 Personal values, leadership values. What are they and are they the same or different?	4 Leadership: skills, conflicts, and networking. What is important?	5 Challenges, motivation, and advice to others. What matters to them?	6 Other themes not classified elsewhere.
Liisa						
Kaisa						
Marja						
Mary						
Tina						
Jane						

Cross-case Analysis

After I examined each case individually, I began to work with the participant matches. At this point, I examined how the responses corresponded with or differed from one another. I checked my initial interpretations and I reconsidered the consistency of my conclusions of the main themes. The propositions served as valuable guides at this point

of the interpretation. I then proceeded with an analysis of each “Finnish – American match.” I paired the participants with their foreign professional counterparts as is illustrated in Figure 5 (p. 78). A summary of cross-case analysis are presented at the conclusion of the presentation of each match in Chapters 4, 5, and 6.

Figure 8. Matrix for Cross-Case Coding Categories

Pair I	Finnish	American
National culture		
Culture		
Socialization & upbringing		
Gender		
Education		
Leadership		
Values & Integrity		
Identity		
Care for Others		
Leadership Execution		
Competence		
Strategic action		
Other Themes		
Motivation		
Things just Happens		
Advice to Others		

Across case Analysis

Finally, I conducted across-case analysis of all matches. I developed coding categories and investigated findings based on the literature review and outline of the study. I looked for patterns and repetitions of notions in responses to the interview questions. The findings were recorded by using a matrix (Figure 9, p. 87). I examined word usage and frequency to support narrative case reports. Yin (2003) challenges researchers to consider the limitations of across-case synthesis as they “rely strongly on argumentative interpretation.” He reminds that as such, cross-case synthesis does not depend on numeric findings and tallies. Rather, researchers should develop strong, plausible, and fair arguments that are supported by the data (p. 137). But, I counted word frequency to support thematic analysis because the numeric findings helped me to recognize themes in each case and across the cases as they pertained to leadership and leadership values, in particular. The concepts of socialization, social identity, and national culture emerged from the data as direct answers to the interview questions.

Figure 9. Matrix for Across case Analysis

Notions	Finnish Liisa	Finnish Kaisa	Finnish Marja	American Mary	American Tina	American Jane
National culture and socialization						
Gender						
Education						
Social learning(rival)						
Leadership/The person						
Upbringing						
Identity						
Values and Integrity						
Care for others						
Leadership execution						
Competence						
Strategic action						
Taking Action						
Motivation						
Advice to others						

Throughout the process, I did concurrent data analysis and interpretation while conducting the interviews. Merriam (1998) describes the benefits of using field note memorandums to record observations, reflect, and to summarize the experience with each participant immediately following the interview session. With this approach I immediately captured my reflections and wrote notes and questions on the experience. I used ongoing analysis specifically for reflection, but I conducted formal analysis and

interpretation once the data was transcribed as suggested by Bogdan & Binklen (2003). Miles & Huberman (1984) discuss the importance of reflection during the analytic stage of the research process. The field memorandums are useful for documenting context, ideas, thoughts, impressions, and summary statements. During the final data analysis, the memorandums helped me to reconstruct the interview situations and to connect the different pieces of data into a concept to describe the sessions. The final report is presented in a storytelling format with narratives from the interviews. The narratives are extensive quotes and summaries of the responses from the interviews and they allow “the participant’s voices to be heard.” I am using them to provide the readers with an opportunity to examine the material and to improve validity of the study. After each presentation, I present a brief summary of the findings for the convenience of the reader.

Ethical Considerations

I applied for the University IRB approval prior to the execution of the project. As previously noted, each participant received a copy of the research protocol when they were invited to take part in the study. In addition, I provided another copy of the protocol to each participant at the beginning of their interview session. The research protocol provided participants with full disclosure of the study, proposed use of the data for a doctoral dissertation, awareness of their rights to participate, as well as assurance that they could withdraw their participation at any time. The research protocol also includes information about appropriate university contacts. In addition to e-mail confirmations from the participants, I also obtained their signatures on the informed consent form prior to beginning the interview. In accordance with University requirements, participants

received a copy of this document and the original document is maintained as part of the documentation process.

Discussion on Validity and Reliability in this Study

I designed this study by using Yin's *Case Study Research: design and methods* (2003) as the primary methodological source. I followed his guidance strictly and I also addressed issues of validity and reliability in accordance to his instruction. As a general analytical strategy I used a combination of theoretical propositions, rival explanations, and case descriptions.

More specifically, I developed strict operational measures that I used in all cases to support construct validity. I followed the research protocol in each interview and I provided each participant with an opportunity to review the draft report that pertained to their particular interview. In addition, I used data triangulation. To ensure internal validity, I used pattern matching techniques for data analysis. For this part, I used Miles & Huberman's *Qualitative Data Analysis: an expanded sourcebook* (1994) for guidance. As suggested by Yin (2003), I designed the study by using theory at all developmental stages of the research design and I used replication logic to examine and analyze the data. I did this to improve external validity. Lastly, I addressed reliability by developing and using a rigid research protocol that would enable any researcher to replicate my study.

CHAPTER 4

MEETINGS WITH THE PUBLIC LEADERS

Participants of this Study

I present the data in the next three chapters. As I wish to help the reader to understand the experiences of these women, I reconstructed my meetings with them by using the interview transcripts and field memorandums that I wrote after each interview. The memorandums illustrate my thinking process as I made notes of my feelings and observations before, during, and after the interviews. They are solely my personal reflections that I offer here to the reader to “meet” with the participants on the other side of the Atlantic, as well as to “visit” with my American participants in their home states.

I used excerpts from the transcripts as narratives to quote participants’ answers to my questions and they are the true reflection of what the interviewee said during the interview session. When the participant’s response was very long, I summarized the material for the presentation. Most interview discussions followed strictly the order of the protocol and nothing else was said until we had concluded the interview. If we engaged in more casual discussion, I have included that information in the reconstruction of the interview. I assigned each participant with a pseudonym to disguise her identity. However, as all of these women are public figures their identities are easily recognizable.

In each presentation, the Finnish meeting is presented first following with her American counterpart because I conducted the Finnish interviews first. At the conclusion

of the presentation of each match, I provide a brief summary of the findings of the cross-case analysis for the convenience of the reader. The meetings are composed with the thematic findings of the cross-case analysis and the analytical framework, which is explained in Chapter 7. The themes that emerged under national culture are culture, socialization, gender, and education. The themes that emerged under leadership are upbringing, identity, values, integrity, and care for others. The themes that emerged under leadership execution are competence and strategic action. In addition, themes that reflect motivation and advice to others are reported as other themes.

We will now first meet with women in public leadership, followed by women in science, and finally women in higher education.

Who is Liisa?

Liisa has been a Member of the Finnish Parliament since 1995 and Minister of Labor since February 2000. She began her political career in youth politics, both at the local and national levels, she then progressed to city council, and finally she was elected to the Parliament. Liisa was active in youth theater and she relates her leadership role with her involvement in cultural life. Currently, she oversees a Ministry with 334 staff members. Liisa is in her 40's and she is married with one daughter.

Meeting with Liisa on July 6, 2005

I arrive on the 5th floor of the Ministry to an open space of an old building with high ceilings. The space gives me a sense that most people are on vacation. I announce my arrival to the lady who sits in an office to the right. She smiles and asks me to take a seat. The space is decorated with famous Alvar Aalto furniture, an interesting combination of old and new and such a typical Finnish approach to highlight the country's appreciation of its celebrated designer. I set the flowers, bachelor's buttons and daisies that form a traditional Finnish summer bouquet, on the coffee table.

Liisa arrives from the office to the right. She is wearing a skirt and a yellow top. This must be a day when she has no professional obligations. She has an informal approach; she shakes my hand in a kind manner. It is as if two professional affiliates have not seen each other for a while. Nothing speaks of her high-level appointment. On the way to her office, we pass her assistant who smiles friendly. I get a sense of an easy going, informal working environment.

Liisa's office is decorated and furnished with contemporary Finnish design, yet it is understated. We sit next to a table that has four chairs, upholstered in blue fabric that reminds me of the bright Finnish summer sky. Her desk is discretely positioned to the left of the door and it has piles of paper and a flat screen monitor. The windows face the main market square and they bring inside a nice breeze of fresh air. I hear the sea gulls and I can see the Presidential Palace and the statue of Havis Amanda. The office has arts and crafts artifacts – gifts perhaps? No personal items or pictures appear in sight. The assistant walks in with a pot of fresh coffee and a tray of cookies, a traditional Finnish serving in the early afternoon.

National Culture

Culture, Socialization, Gender, Education

I give Liisa a copy of the protocol and we begin the interview. What does it mean to you to be a Finn?

“I believe that nowadays we define being Finnish in reflection to Europe because Finland is a fairly young European Union member. We often compare our strengths and weaknesses to other union countries. I perceive Finland as a country with foundation on equality and trust among people. We build everything on these values, be it gender equality, financial and economical equality, equality between the disabled and the healthy, regional equality, as well as educational equality. It is a value that penetrates to all levels of our society and nobody challenges its importance. In addition, we value social capital and trust, and negotiation as a means to solve matters. These are very important matters to us. ... As a small nation, we respect and have been able to build on people's diverse capacities and competencies. In essence, if I should define what being Finnish means by one word, that word is equality.”

How would you describe your national culture and how is it reflected in leadership?

“Well, I think we are direct, we stick to what we promise, and I think this also applies to how we make decisions. For example, in our government that consists of multiple parties, we have representatives with varying perspectives but we aim for and emphasize that we seek for solutions that are agreeable to all. I think it is a cultural approach. But, when I think about our leadership culture, I think we have a lot to learn. I believe we are still, to some degree, stuck between the old hierarchical structure and the new interactive society. We respect rules and continue to act in

accordance with the old work ethic regardless of the need to transition faster to operate in teams, to increase interaction, and to emphasize networking. Although we have all the bells and whistles, the latest technology, high level of knowledge, skills, and competencies, we still value strong work ethic and we operate accordingly. ... We also fear failure, we are hesitant to take risks, and I think these are cultural matters that are reflected in leadership. We are direct and we do what we promise, but we can not fail.”

What do you see as the greatest challenges to women seeking your leadership role?

“To progress in politics, you need strong self-confidence. One also has to accept the fact that you cannot please everybody. You have to know your subject matter and you have to stick with things that you know. If you do not, your credibility will suffer. This applies to women in particular. Somehow this does not appear to be the case for men; there is more acceptance when it comes to them. I think that women’s strengths are, perhaps I could say, on the emotional side, intuition, and in their ability to lead people.”

Liisa continues and she describes an example of a difficult negotiation that pertained to a major national defense purchase. She faced opposition from the Prime Minister, but she was firm with her position:

“I thought that if nothing else helps, I will try honesty. I have learned that people, even in politics, respect difference in opinion provided that it is presented with a rationale. Again, it is important that you focus and concentrate your efforts with what you know and further your knowledge to a level of expertise. This can be subject

matter or process knowledge, as long as you are determined, honest, play fair, and do your job well.”

What is the best decision that you have made, and why?

“Goodness, if I think about my work, it was when I got here. We had contradicting views on whose responsibility the unemployed were between the state and the municipalities. We began to build one-stop-shop services that prevented passing people from one department to the other. This accommodated people and I am very pleased about that. On a personal side, it was when I moved back to Hameenlinna after having lived for a long time in Helsinki. This has to do with overall quality of life, access to services, and the environment to raise a twelve year old daughter. It would be much harder in Helsinki.”

What is the worst decision that you have made, and why?

“You are asking difficult questions. Perhaps it has to do with taxation of the unemployed. But, there is a thing that bothers me and it is that I did not finish my master’s thesis. I should have not engaged in all interesting things that have come my way. A few years back, after the presidential elections, I gathered the books and decided to get done with it. But, the next day I received a call. I was asked to consider the ministerial post. And, of course, I always feel that I am neglecting my friends.”

Leadership

Values, Identity, Integrity, Care for Others

How did your upbringing prepare you for leadership?

“I have thought about this. I have no thumbs [she has no thumbs because of a birth defect]. My father never gave me any privileges because of this. I got more help and

encouragement, but I was expected to perform like others. My self-confidence stems back to my upbringing. I learned that if I want something, I can, and that it really has to do with what I want in life. This foundation has helped me in difficult situations. Also, the core upbringing method of a working family is built on basic trust. This provided me with a good foundation to speak directly, to handle unpleasant and difficult matters, and to face challenges. I was encouraged to be true to myself and to be honest, and this has really helped me in politics.”

What values did you learn that prepared you for leadership?

“I think equality, appreciation and respect for people’s diverse competencies, and awareness that one cannot know it all. And one, I do not know if I can call it a value but it is something that I have tried to follow, is to be perceptive of people’s strengths and to assign them projects that they are good at. ... I have tried, in conflict situations, to keep people motivated by engaging them in something that provides them with enough challenge and that they can feel competent in. I do admit that I use some people’s expertise more and even trust some people more than others, but I try to treat all equally and I demand that people are direct with me. ... I have never read any leadership literature or participated in leadership training but politicians deal with subject matter at quite high level. I also believe that in my field it is important to appreciate people’s motivation, disappointments, and successes. If you do not consider the matters that drive people, you are likely to face problems. ... I also often listen to and observe people before I use the tools that I believe in. Sometimes I succeed, sometimes not.”

How would you describe your identity i.e., who are you?

“I am an ordinary Finnish woman in my forties and a mother who contends with the same problems as the majority of women my age: How to balance work, family, and other obligations. ... I have tried to build my life in such a way that it will not fall if I stopped being a politician tomorrow. I build my identity to also include other important things, because nothing is permanent in politics.”

What individual core values do you bring to your leadership?

“I am struggling with the word “value.” What is a value and what is important – it is a matter of definition. However, in my opinion and as it pertains to the ministry, it is equality. One of the key challenges for Finnish society is multiculturalism because we are traditionally such a homogenous society. We are only now facing diversity, which I think will give us strength down the road, but it requires that we consider what equality means from this new global perspective.”

How do your individual values translate to your leadership?

“I go back to the word “equality.” It is consideration of equality between men and women, financial equality, and human rights. These are core topics when we aim to raise productivity, well-being at work, people’s financial security, and to build support network – not just from financial perspective – but quality of life for all.”

On the ministry’s Internet site

(<http://valtioneuvosto.fi/hallitus/jasenet/tyoministeri/henkilokuva.en.jsp>), Liisa explains her philosophy on politics:

“Politics must draw its life force from the basic motivation to do good – the great utopian visions are not so important.”

She describes her leadership philosophy as:

“The V-shaped flight of a flock of geese involves a much higher degree of awareness than we could possibly imagine. The lead bird carries the greatest responsibility. Holding pole position is a tough and energy-sapping task. Thus, just behind the apex of the V there are several birds which at regular intervals take a spell at leading the flight. At the other end, those birds which need the most support and protection fly in the tails of the V. If one of these weaker birds begins to tire, the two on each side of it will escort it to the ground until it has recovered the strength to carry on. Its companions will then escort it back to the rest of the flock. The approach of these geese would serve well as a guiding principle for human society and illustrates the idea of the Finnish welfare state at its best.”

Leadership Execution

Competence and Strategic Action

Do you network with other leaders? Are they formal or informal?

“Of course. This field is built on networks and it provides me with the political framework. From time to time I have thought about this intentionality in using the networks. At times it is more conscious, and at times it happens through a social engagement. So, they are kind of both. I try to ensure that I have time to listen to the people, be it a luncheon or a reception. Sometimes the best ideas are generated when people just converse. But, of course, I do also participate in formal networks because they provide, through reciprocal interaction, an opportunity to know how people really think.”

Liisa makes a comment that the downside of being minister is that people, even friends, make an immediate association with her status and busy schedule. She admits that

interaction is very important to her because she “wants to keep her feet firmly in the ground.”

How do you deal with conflict in your professional role?

“In my field it is negotiation and mediation. I list things why each party feels the way they do and I try to find arguments, again from both sides, that I can agree with. I aim to find a creative solution that both parties can live with. I am looking for a fair solution even if I do not always agree with it. But the key is to understand all perspectives. ... I think that fair rules, trust, and thoroughness are very important. By doing the ground work, you can prevent conflicts. Equally important is to provide a rationale and to justify. Essentially, it is to communicate differences in opinions.”

Do you use this same approach in other situations?

“I think I do. Markus, my good friend, wrote his dissertation and began his text by stating that “women are good leaders because they learn, in managing family life, to handle multiple tasks, solve issues that involve people, and to handle financial matters.” I try to listen to people and seek solutions that are fair, not just from my perspective, but for all. ... I have tried to develop sensitivity through life experiences and I believe that often conflicts are a matter of different perspectives. I often receive information that has gone through many hands. I prefer to call people directly because I know that information may change before it gets to me because people just perceive it differently.”

What skills are important in order to be successful in your particular leadership role and which skill do you rely most often?

“Listening is one of the most important. If you do not listen, you do not understand what the other person means. In addition, knowing your subject matter and thoroughness are important. Also, commitment and believing in what you do enhance credibility.”

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership position?

“I never thought that I would become a politician and I never thought that I would become a minister. Even after I became a member of the parliament, some people dream of making it to minister and some are happy working as members of parliament and they get their satisfaction through the content of the work. I am one of those for whom coincidence played a role. My involvement in political matters began when I was active in youth politics. Later, I had to make a decision to run for parliament and I was elected. It was interesting work. I was selective in the matters that I got engaged in and I did them thoroughly. I learned the substance and I gained credibility. I have always liked working with content. I can take a lot, but what I cannot stand is that I am caught saying something inaccurate or wrong. I never aimed for hierarchical progression to my current post and it did come to me as a surprise. I believe that my passion for competence, honesty, as well as that I believe that I can do things and make right decisions have helped me.”

Were there individuals who helped you along the way?

“Ministerial appointments always involve and require support. I said to X [the person who asked Liisa to serve as minister] that the responsibility is yours but I will do my best.”

What advice would you give to other women who aspire to your level of leadership?

“If I think about what we spoke about earlier, that is, the equal status of Finnish women in our society and support systems, such as childcare, these are strengths in our society, without a doubt. But if I think about why this is, I think it has to do with the fact that Finnish women have, because of the war, being equal partners to men for such a long time. This actually began during our agrarian era when women worked alongside with men in the fields. This has led to the fact that women are perceived as valuable and equal partners in society. ...The fact the women can chose between being at home or a personal career, they have professional opportunities and access to education, as well as support systems for childcare, is remarkable.”

In a biographical sketch by her ministry, Liisa describes her life:

“As a mother of a little girl, I am all too familiar with the difficulties of combining work and family life.”

In the interview she continues:

“We also need to accept the fact that women and men communicate differently.

Women should dare to be women because there is no value if women who become leaders start acting like men. Just like in a family with people’s differing perspectives, organizations benefit from a diversity of perspectives. The risk is still there that women do not have the courage to speak up and say “I need to go because it is my turn to pick up children from the day care.”

Liisa makes a comment on the work of a former Finnish Prime Minister. She says:

“He promoted equal opportunity of genders to the point that we may not even understand its significance. In particular, I remember a discussion on gender equality. He said that we need to ensure that we have even more women involved, the legitimacy of their participation will follow in time because they have an opportunity to prove their competence.”

Throughout the interview, Liisa speaks fluently, eloquently, and unpretentiously. At times she takes a moment to think about the question I posed. She answers many of the topics, from what I perceive, “the societal and political point of view.” I get a sense that her years in politics have influenced her thinking, especially regarding comments on consensus and agreement. Would this be a presence of rival theories? It is the questions that pertain to her private life, family, and her person that make her stop, just for a second, before she answers. It is like she needs to shift “the gear” from one area of her life to the other.

Liisa speaks about Finnish theater and its importance to our cultural heritage. This seems important to her and I make a note of that. The interview continues in a refreshingly informal manner. I am amazed that she has dedicated 2.5 hours to me. She is not rushing at any point, nor are we interrupted by anyone. What a productive interview, I received lots of material. We conclude the meeting and depart by wishing each other the best. She encourages me to contact her for any additional information via e-mail, if necessary.

I leave the Ministry excited after my first interview. Driving back to the house, I find myself wondering if we spoke about leadership at all. I realize that I had disregarded an

important thing before I met with her -- the fact that she runs the Ministry. I now realize that in fact she has two important leadership roles, one for her institution and one as a political leader. What a role! I think that a possible rival theory may be her learned role as a politician. I am puzzled and I write down: Values -- are they her personal values or are they political, or her party values? How does one differentiate? Does she lead differently because of her party affiliation and does politics become the context and or learned role behavior? But, most politicians choose party affiliation that is close to their belief system -- isn't it then her values?

Who is Tina?

Tina is her state's first female Labor Commissioner. At the time of her first election in 1995, she was in her 40's. She began her third term in 2003. Early in her first term, Tina's congressional testimony and evidence of fraud and corruption in the U.S. Department of Labor's Federal Prevailing Wage Survey put her state in the national spotlight. Tina convinced members of Congress to intervene, despite many obstacles and federal officials' reluctance. She, now, enjoys kudos for saving millions of federal, state, county, and municipal tax dollars on many public construction projects. Before her elected office, Tina worked in private construction for a decade. Tina is in her early 50's, she is divorced, and she has one daughter.

Meeting with Tina on January 26, 2006

I arrive at the Department of Labor via a taxi from the hotel. I find humor in the situation where I ended up guiding the driver in the city that I have never visited before. I enter the building and I check in at the front desk. The receptionist is most kind and so is the police officer next to her. The small lobby is packed with people. I sit down. After a while, the officer takes the elevator and once he returns, he approaches me and tells me that I may go upstairs, they are ready for me.

I am greeted by a young man in a suit and I sit down to wait. A lady, Sharon, strikes up a conversation with me and tells me that Tina is on her way. She is pleasant and interested in my study. She is obviously proud of Tina and her accomplishments as she speaks so highly of her. In a while Tina walks in and we introduce each other. We are about the same size and height and I receive a third compliment on my jacket. I tell her where it is from; she laughs and shows the same label on her jacket! Instantaneously, we

engage in an easygoing and friendly discussion. Everybody I have met so far is so friendly. It is as if we have known each other for a long time. There is something here; is it her style that is reflected in the entire agency or are all people of this state this friendly?

Tina's office has two sofas that are upholstered in flowery fabric. Perhaps this is a reflection on her femininity? Delightful memorabilia and cartoons that have been published of her in newspapers decorate the walls. Her desk is big and so is her chair, but the office is more a reflection of her than that of an office of power. I see a small cage on the floor, her dog perhaps? Her office is cozy; she must spend a lot of time in here.

National Culture

Culture, Socialization, Gender, Education

I present Tina with a copy of the protocol. She turns to her notes that she has obviously made after receiving the material that I e-mailed her, and the interview begins. I ask:

What does it mean to you to be an American?

“Being an American means to me that I have both the right and the responsibility of pursuing my own goals. I feel a great sense of good fortune to be living in the most powerful country in the world, and that my country protects her citizen's right to live in a free society. I feel a sense of responsibility though to my country for providing me with this freedom, but it's up to me to use what resources I can in determining my own success in order for me to give back to society.”

How would you describe your national culture?

“This is tough, because you can answer that in so many different ways and at so many different levels, and how I chose to answer it I hope is helpful, but our national culture in all honesty is driven by individual ambition, yet we are a nation of givers. I

think we do our part in the world's society as a whole to help other countries. We are a people governed and guided and influenced all three by democratically elected leaders, leaders of religion, captains of industry, and even I'm sorry to say celebrities. Yet those captains of industry who we look to for financial success or religious leaders' attempt to provide divine guidance, and our government and military leaders provide for the necessary leadership that prevents chaos and ultimately protects the boundaries of our civil societies. I think that allows for our creative side for our artistic cultures to flourish."

How is it reflected in leadership?

"I couldn't answer that without going back to what I've already said."

What do you see as the greatest challenges to women seeking your leadership role?

"I gave this a lot of thought. I could make lists and lists of things, but I whittled it down to the two that I think are the most prevalent. The first is juggling a family with a career in a mostly inflexible work place. I think there will have to be changes in our traditional working patterns with businesses in order to accommodate working women with children. I see that happening in some other countries already. Britain has passed a law to allow more flexible hours for women with children. So I see that as the number one struggle. The second thing is, and I think I kind of said this before, women who automatically assume that being a woman in the business world is a disadvantage. I believe that there are few things as unnerving as an articulate, confident, and knowledgeable woman. I think a woman like that who speaks up and speaks her mind in a room or an organization of men will automatically command respect if she is confident, if she is knowledgeable, if she is articulate. I think she has

opened her own door at that point and that it's up to her as to whether she can maintain that respect or not. So get yourself ready, and I play this game I call 'then what.' Always have plan A, plan B, and plan C. I think if women can find a way to overcome juggling the family with the career and then overcome that well I'm a woman in a man's world...that's kind of stinking' thinking. It's true, but you've got to say, "Well then what? Well then I've got to figure out a way to turn it to my advantage."

What is the best decision that you have made, and why?

"When I came into office, I purposefully surrounded myself with able advisors. I chose them for their ability rather than personal affection or friendship. It has allowed me to listen to good input objectively in order for me to ultimately make up my own mind and make my own decisions. So I think what that means is, I've not surrounded myself with yes men. It makes a difference in making the right decisions. I feel more confident that ultimately things that I haven't thought of, they have. I've told each...I have five appointed positions that I consider my senior staff, my kitchen cabinet or round table, and each one was told during their interview that if they ever become a yes man, you'll be fired."

What is the worst decision that you have made, and why?

"That's the one answer I don't know. I'm going to have to come back to that."

Leadership

Values, Identity, Integrity, Care for Others

How did your upbringing prepare you for leadership?

“I was not privileged. We were a poor family. It was the personal responsibility that my parents placed on me and my brother for our own actions. We were held accountable for not just the things that we were required to do as part of a functioning family, but anything that we wanted whether it was academic or materialistic, we had to figure out ways to get those things on our own. Our family, in fact my parents never, I never had an allowance, and when I left home my parents never gave me money afterwards. We were taught to survive. I think the survival instinct has served me well. Whatever we wanted we had to get there ourselves. We had to figure out ways of achieving our goals on our own with whatever resources we could muster up.”

I make a comment that that is quite a foundation. She replies,

“In retrospect I can see that it was. At the time, I thought they were awful. There’s another factor I think though. A note that I made here [points to her notepad] as the oldest of 8 children and the only female, I’ve never been hesitant about my gender. So there are plenty of occasions I would recall being the oldest of 8 children, all boys except for me, I was the one I perceived myself to be the one in power. As a result, I think that’s why I’m not intimidated by men and I’ll talk later about that. I think it served me well in not automatically assuming that because I’m a woman that I’m somehow at a disadvantage. I think it’s just the opposite.”

What values did you learn that prepared you for leadership?

“Respect for the law, love of my country, even though my mother would say so many times life is not fair, I still had the sense that it should be. So it’s like in my Christian religion. I know that Jesus was the only perfect soul in our religion, that man and

women will never be perfect, but it's like fairness, they're foundations or goals to work from. You still work toward goodness. You still work towards fairness even though you can never achieve them, there can never be an excuse to not try. I just have a sense that fairness to all should be a goal even though it's unrealistic to think that life will ever be fair. We still need to work with those attitudes otherwise you might as well give up. Why bother?"

How would you describe your identity i.e., who are you?

"I'm first and foremost a survivor. I'm constantly learning. I think there is never a time that any of us can say, "I know enough in that area." I can't conceive of that. I'm a loyal person; I'm a very private person. I'm a very spirited person. I'm tough. I don't expect anything from anyone else that I'm not willing to give myself though. I asked some friends how they saw me too, and they pretty much agreed. You know the way we really are and the way we would like to see ourselves might be two different things too."

What individual core values do you bring to your leadership?

"I believe that people basically want to do the right thing, they just want to know what it is. I brought that into government as a motto instead of using the power of this office to play, "Gotcha, gotcha doing something wrong, here's your fine," I truly believe people basically want to do the right thing. When I let other people mind my business to the point that I get off-track in my thinking, I get angry, I have little tools that I use to pull me back on track so that I can keep my head clear so that I make my decisions better and stay true to what the values that caused me to come here in the first place. Otherwise it's so easy to be pulled into other people's...pulled down to

other people's levels if you let yourself. And it's a true test of a person's character, when you are elected to office, everybody gets tempted. So if you don't have those tools that you can reach out and touch to bring yourself back to reality, then you really need to think about that before you get yourself in a position where you're going to be tested or else you'll get pulled away from your original goals, your original values. ...The answer is always the very most basic, be true yourself, be respectful of others, say thank you and please."

The interview flows easily. I am amazed by the way she answers my questions on values. She seems to associate them strongly with people. To me this means that she leads people first and she does this to accomplish what she is set to do. I go on, and ask her: How do your individual values translate to your leadership?

"I believe in speaking out. I'm not even intimidated, and I truly believe in my work. I think if I didn't truly believe that the work we do here was good, my heart wouldn't be in it. If my heart wasn't in it, that would be weak."

Leadership Execution

Competence and Strategic Action

Do you network with other leaders?

"On occasion, and I'll tell you that...and I made a note about this. I network some with others almost always as a necessary method of achieving the common goal, but I want to say that it is most certainly a powerful resource to success for any woman. I think it's the most powerful resource a woman can use, and I haven't used it enough, as much as I could because of my own personality. I had said earlier I'm a private person, and I'm shy. I have some difficulties in social situations..."

I tell her that I am surprised to hear that and she replies,

“I can stand up and talk in front of hundreds and hundreds of people, but I’m very, very, very uncomfortable striking up a conversation in a small group of 3 or 4.”

What about informal networks, do they play any role?

“You know, that’s where I really fall short, because that’s where men use the informal networks to get most of their business done. For instance, the golf course, the clubs, and the... I don’t think women utilize that as much as we could, and I consider that one of my areas that needs to be developed more. I have much more room to grow in that area.”

How do you deal with conflict in your professional role?

“Communication, communication, communication, communication. And if that doesn’t work, gather my allies and prepare for war.”

What skills are important in order to be successful in your particular leadership role? And what skill do you rely most often?

“Focus on the present and the future, because very little can be done about the past, is the first thing. Be in the moment with your work and with your reputation and think about the future and how you play your part in shaping your own reputation. Because if you don’t do it, other people will do it for you. So that’s first and foremost to me. Learn from history. It constantly amazes me to hear people say to belittle history, you know I don’t read history, I don’t look at history, I don’t think about history. That’s a mistake because people’s natures don’t change. We’re not doing anything new today except in technology that as human beings that didn’t happen a million years ago. So, that I learned from history. ... Keep your head, and if it means excusing yourself,

gathering yourself, and coming back, I think that's a skill to be learned. I think it's more important for a woman to be strong of character than it is a man. In the man's world, in the business world, it's automatically assumed that a successful businessman has good character. People just assume it until he does something to show that he doesn't. Women have to earn that. So you've got to be strong in your character. Refuse to be intimidated. Choose not to panic. That kind of goes back a little bit with if you feel yourself losing it, leave the room if you have to. Trust your instincts. The skill I use most of all the things I've talked about is my gut instinct. Every time I've ever gone against my instinct, I've been sorry."

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership position?

"The number one factor was my discovery that individuals in leadership positions were abusing their powers. In the case of this particular office, breaking the law. When I tried to make it known to the higher authorities in law enforcement that I knew, there were shenanigans going on against the law. None of those guys, it was all men in those positions, known wanted to open up that Pandora's box as they saw it, because this agency was ruled by organized labor ... so my frustration grew and grew until I thought I'm going to have to run for the office myself. I couldn't get anybody to look, to see, to get involved. I even asked several people that I knew to run for the office. One lady at the time who owns and still owns and she owned back then an employment agency and was a well-known businesswoman in town and around the state. I asked her, "Why don't you run for labor commissioner?" She was thinking of

running for Lieutenant Governor at the time and I said, "If you could run for Labor commissioner because of your background, you would be such a good fit." And her response was, "Yuck, who would want that job?" You know that what? At that moment it hurt my feelings. Why would it hurt my feelings? It wasn't personal. Well it dawned on me I cared. I had come to care. Well that would have meant I would have left and gone on down the road, but it was at that moment I said, "Oh my gosh, I'm going to have to do this myself. I'm going to have to give it a try."

I find myself thinking how honest and down to earth she is. Tina has a high level of integrity.

Were there individuals who helped you along the way?

"Yes, in the years that I had spent with the contractor's association, I had also served as their lobbyist at the state capitol, so I had made friends with a handful of elected officials that were good people. When I went to them to say I think I'm going to run for the labor commissioner position, I had one of them take a particular interest in helping because he believed me and had seen evidence himself of the activities in this office that were not above board. So he gave me good advice. He was a state senator, and he helped me along the way. Through his network of being elected and running campaigns in the past, he put me in touch with other people who came on board to help with the campaign."

What advice would you give to other women who aspire to your level of leadership?

"Believe you can make a difference. Keep a clear head. Weigh your risks but be willing to take some. Always think ahead and play then what. Never force a showdown unless it's unavoidable. Let your conscience be guided by what's in the

best interest of the common good whenever possible. Always thank anyone who has done you a service or a kindness.”

Is there anything else that you would like to add?

“Network as much as possible and build a foundation of other woman that you respect that you can learn from but that also can learn from you. I really think that’s been an area that I could have maybe achieved more had I exercised networking the way I’ve seen other people do it. I’m going to take my own advice and try to do that more in the future. I think it’s good to have, these days technology is so wonderful, and one of the best things a woman can have is a large list of email names of women that she can communicate with and network with and you can get so much done that way in these days so quickly that it’s just a huge mistake not to take advantage of that.”

Once we are done with the interview, she calls in her deputy, Patrick. He knows that Finland has female President and we look her up on the Internet. I find it incredible how Tina is “one of them” but there is no doubt, in the room, of who she is. She clearly has so much credibility and people trust her – she leads and they follow but it is not through intimidation or coercion. My sense is that you can speak to her about anything and she will listen. It is hard to see her as a shy person because she does not appear to be defensive or insecure in any sense of the word. But, I remind myself, shyness does not equal insecurity.

Once we conclude the interview Tina volunteers to drive me back to my hotel. I could not believe her kindness! Tina gave me energy, our meetings was dynamic. I write my notes while I am waiting for the airport shuttle and I think of possible rival theories and

questions. Following things come into my mind: Tina does not make special emphasis in regards to elections. It is something she has to go through but her answers are more in line with that of a professional rather than a public elected person. She refers to her education and how the school counselors did not see her with academic ability. Instead, they recommended that she pursues technical or vocational route. Is this the force that has driven her success?

Cross-case Analysis

Liisa describes equality as the core Finnish value. She perceives that everything in the Finnish society is built on this value. She finds that Finns are direct, they respect rules and strong work ethic, and that Finns keep their promises. She believes that women succeed if they are honest, determined, and competent, as well as do their jobs well. Otherwise, they will face credibility issues. She believes that women's ability to lead people is based on their emotional strengths.

Liisa's upbringing provided her with strong self-confidence, ability to speak up, and to be honest. Her core values are equality and appreciation and respect for people's diverse competencies. Liisa believes in motivating people and she affirms that listening and communication are essential leadership skills. She recognizes the exceptional status that women have as equal partners in Finnish society.

Tina emphasizes individuality of American society. Being an American means that she has rights and responsibilities. She believes that these values are directly reflected in leadership. Women continue to struggle with multiple responsibilities because having a

career and a family is not easy. She uses her gender strategically; she encourages women to look at the positive sides of being a woman.

Tina is a survivor, she is tough, she speaks out, and she believes in her work. She has a high level of integrity, she knows that trust is earned, she is people oriented, and she recognizes the value of good people around her. She believes that communication is a key component of leadership.

The findings are consistent with the propositions (see p. 62) of the study. Upbringing and socialization provide a strong foundation for leadership and values. For example, Liisa emphasizes that the basic value of Finnish society is equality. In contrast, Tina describes individualism, rights, and responsibilities uniquely American. Liisa believes that women have an equal status in Finnish society. She also mentions that child care and other social support systems are well developed in Finland. In contrast, Tina recognizes the hardships that are associated with balancing a career and raising a family in the United States. Both Liisa and Tina respect people and their diverse talents. They are people-oriented and they lead by communication.

CHAPTER 5

MEETINGS WITH WOMEN IN SCIENCE

Who is Kaisa?

In May of 2005, Kaisa was appointed president of HUGO, The Human Genome Organization. Kaisa is a recipient of several international science awards and she has an extensive list of publications. Kaisa has M.D. and she received her Ph.D. in Biochemistry at the University of Oulu (Finland) in 1978. She is chair of the Department of Molecular Medicine at the National Public Health Institute and the Department of Human Genetics at the University of Helsinki. She is also Director of the Center of Excellence of Disease Genetics of the Academy of Finland and of the Nordic Center of Excellence in Disease Genetics. She coordinates the European GENOMEUTWIN project and she is currently Vice President of the European Society of Human Genetics. In addition, Kaisa has been pivotal in numerous international research efforts and scientific networks. Her past achievements include: Founding chair of the Department of Human Genetics at UCLA (1998-2002), member of the international HUGO Council, member of the UNESCO Bioethics Committee, and she has served on the board of directors of the American Society of Human Genetics. Kaisa is in her 50's and she is married with two children.

Meeting with Kaisa on July, 19, 2005

I arrive at the ultramodern building in Munkkiniemi, Helsinki. I check in with the security desk, receive a visitor pass, and wait until the young man arrives to escort me to the third floor of the building. We enter into a suite which has a waiting room furnished with modern black leather furniture. We walk on; he says "Kaisa is ready for you."

We enter into a narrow hallway with Kaisa's office in the immediate right. The visitor can see into the offices as the walls facing the hallway are glass. The young man announces my arrival and Kaisa comes to greet me in the hallway. She has a pleasant, friendly greeting and she recognizes me from when we met years ago at a social function. She escorts me into her office and we sit down next to a small round table. I give her a bouquet of summer flowers in bright orange and blue.

The office is furnished with modern pieces. Kaisa apologizes for the disorganization. Her desk, big and slightly curved configuration, has a flat screen monitor in the middle. Next to the screen is a bottle of bright red Revlon nail polish. A pretty orchid arrangement is situated on the other side of the screen. The room has a touch that speaks for a person who cares about her appearance. Kaisa is dressed in a sophisticated simple pale yellow sheet dress with eloquent gold jewelry. We briefly discuss my friendship with people that she knows. She also asks about my life in Las Vegas and, in particular, my studies. I give her a copy of the protocol and she reviews the questions in front of her.

National Culture

Culture, Socialization, Gender, Education

We begin the interview with my question: What does it mean to you to be a Finn?

“Being a Finn gives you strong roots and a solid foundation. This is a small country which offers each child with an equal opportunity. This, I find, is quite an extraordinary start. Only the sky is the limit for all children who receive equal access to education. That is most certainly one of our strengths.”

How would you describe your national culture?

“The strengths of Finnish culture are perseverance and having guts; whereas the downside of our culture is our tendency to withdraw. Compared to southern Europe, not to mention the United States, we are not socially active and outgoing. But, we are also creative and we get our inspiration from nature. I came to realize this after I lived in Los Angeles for a couple of years. I believe our close connection to nature has also stimulated arts, culture, and sciences in Finland.”

How is it reflected in leadership?

“Well, I believe that certain characteristics are reflected, such as perseverance, emphasis on doing, sticking with schedules and “management by perkele” [a Finnish expression that refers to getting things done regardless of obstacles] that includes both positive and negative aspects of leadership – those are uniquely Finnish. But, I would also argue that the distinctiveness of our tight community can create kind of a vacuum that hinders us. As a result of being part of a small community, the greatest challenge for the Finnish leader is to make a conscious effort to keep the workplace open to new ideas and elements. We need true interaction at all times.”

What do you see as the greatest challenges to women seeking your leadership role?

“Scandinavia is easy. I contend that women’s progress to leadership is much easier in the Nordic countries than it is, for example, in the United States. I [do] find [however]

that there is a conscious effort and desire to promote women's access and positions in the United States, which of course, is a good and very important thing. But the society lacks infrastructure, such as child care, compensation for maternity leave, and simply acceptance of the fact that mothers work. This is all fairly new culture in the U.S. We have an incredible asset in having all this in place in our small society because it enables women's, as well as men's, equal participation. But I think it is very important, especially for women, to have a trustworthy infrastructure and that you can count on for childcare."

What is the best decision that you have made, and why?

"That I became a researcher. That is the best."

I am thinking how precise and concise she is.

What is the worst decision that you have made, and why?

"I wonder what that would be. With my current life experience, the fact that I returned to work so soon after my children were born, pretty much straight from the hospital. In retrospect, I would now not rush it; the world will not fall into pieces if you take time for yourself. I could have been a bit nicer to myself."

Leadership

Values, Identity, Integrity, Care for Others

How did your upbringing prepare you for leadership?

"I believe that Finnish childhood provides children with a basic sense of security and this is a good foundation for anything, including leadership. The sense of security leads to self confidence that facilitates creativity and ability to apply knowledge and

confidence in work. I think the foundation for this is laid in basic childhood psychology.”

What values did you learn that prepared you for leadership?

“The value of doing, and especially doing things well with honesty and integrity. Nothing comes easy. Things should be done accurately. What ever one leaves behind should be done carefully and thoroughly.”

How would you describe your identity, i.e., who are you?

“These are tough questions... Who am I, who am I, I think I am mostly a researcher and researcher trainer. That is the core of my being. It stems from my passion for research and discovery of new. The other thing is my intense enthusiasm in what I do.”

In a Finnish magazine article (Sommers, 2005), Kaisa is quoted saying: “A typical characteristic for me is my enthusiasm, my ability to get excited about things.”

What individual core values do you bring to your leadership?

“I want to establish a state of mind of doing. This means that the leader aims to do more than the followers, and demonstrates involvement of heart and soul in the process. The leader truly invests in the work and aims to do his or her best.”

How do your individual values translate to your leadership?

“I think I already answered your question.”

Leadership Execution

Competency and Strategic Action

Do you network with other leaders?

“Networking is kind of artificial word. Again, I think of this as one of our strengths because Finland is an easy society to operate in. You can have access to and communicate with high levels of administration and decision makers. This is because of our still kind of agrarian culture and the small size of the country. There is a big difference, for example, if you compare our circumstances to the United States or other big countries. They have more complications, such as systematic organizations and gatekeepers who guarantee piece of mind for certain people. But, I really think that the best networks are built at an informal level. People get to know each other on a personal level, learn to like one another, and this makes operating together much easier.”

How you do deal with conflict in your professional role?

“I have a tendency to confront the situation. This means that I think that problems should be dealt with as early as possible. I dislike passive aggression and opposition, insecurity or inability to discuss issues. When I was younger, I was particularly confrontational and I have a reputation of a person who speaks her mind. But, over the years, I have learned that these are often matters of communication and we just have to get people together to speak. And, if I could do something differently, I would perhaps be more tolerant or patient because I am quite impatient. I want things done, I want results. Quite often, the human mind does not work like that. It involves a process, especially with severe conflicts, and one just has to give it some time. It is a lesson that many of us learn over the years.”

Do you use this same approach in other situations?

“I believe so. I do aim toward the conflict, but perhaps not by using such severe tactics. I believe it is a basic mechanism, and what I mean by this is that you can develop your character but you inherit your temperament. So, I believe that the person is the same personally and professionally at least in the ways in which we react to things.”

What skills are important in order to be successful in your particular leadership role?

“First, ability to get excited, like a child, and to be able to envision the goal crystal clear - this is a key. Second, of course, is to communicate the goal to other people to engage them in the process to achieve the essential facts. Third, in my field you have to know your subject matter. A leader is not credible if he or she is not competent. Lastly, it is important to be able to say publicly that ‘I do not know, you tell me, or let’s find out.’ These are the most important skills.”

I notice that Kaisa has a remarkable ability to prioritize her thoughts and answers. She prioritizes her answers, even before I read the question, to the questions for which I have specifically asked for prioritized answers!

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership role?

“I have been lucky. I have met fantastic people who have encouraged and supported me in my research and they have fostered my ability to do more.”

In the magazine article, Kaisa makes a comment:

“Many things have worked in my favor. Gene research is a hot topic and I happen to be a woman. I am certain that I have been selected to many international leadership

positions because of my gender and nationality: I fulfill two quotas. However, one needs to know her subject matter but your gender can give you a kick start.”

What advice would you give to women who aspire to your level of leadership?

“It is good to believe in dreams and that everything is possible. However, it is also worth considering that life is quite long and one can make compromises. You do not have to give up on having a family and a career. And, of course, there is the old English saying ‘marry well’ but I say ‘marry right.’ Take a husband who shares your dreams or makes them possible. It is incredibly important.”

Throughout the interview, Kaisa presents well articulated, clear, and concise answers. The interview progresses exactly in accordance to the protocol. I do not say anything but read the questions. I admire how structured she is. We spend 1.5 hours together. No time was wasted; our appointment was focused and professional. I thank her and wish her a wonderful summer.

On the way driving home my mind is busy with questions and I think of possible rival theories: Training and education of a scientist. Again I am faced with the question “how much does the individual become his or her profession?” Also, I wonder how does professional development impact leadership and individuals’ values (i.e., how permanent are values)? Do education, training, and experience impact the way a person processes issues or is the impact of the three elements deeper?

Who is Jane?

Jane, in her late 50's, is Carl E. and Patricia Weiler Endowed Chair for Excellence in Agriculture and Life Sciences. She is also a Regents' Professor of Department of Plant Sciences and Molecular and Cellular Biology and she is Director of The BIO5 Institute. Jane has a Ph.D. in Biochemistry from the University of California, San Francisco. She teaches Advanced Genetics and Concepts in Genetics. In 2001 Jane received the College of Agriculture and Life Sciences Faculty Researcher of the Year Award and in 2002 she was elected to the National Academy of Sciences. She has an extensive list of publications. Jane is married and she has grandchildren.

Meeting with Jane on February 10, 2006

I arrive at the campus well in advance because I am desperate for coffee. I left the hotel and found the campus without any problems but I missed the parking garage entrance at least three times. Jane's assistant arranged a visitor pass for me and I think how considerate she was. After I finally park, I start walking on campus and I keep an eye out for a cafeteria. I find one, get my coffee, and sit outside to collect my thoughts before I look for the right building. I enjoy the brisk morning and the laid back Friday morning campus atmosphere. A few students and faculty pass by me. I like how this campus makes me feel.

I get up, walk toward the building, and take the elevator to the fourth floor. I turn to the left and meet Jon, Jane's assistant. I make a note to myself that both of the female scientists in my study have male assistants. I think it is an interesting coincidence. Jon is kind, he offers me a chair and we spend a moment talking before Jane arrives. As we talk about his life in Europe, she calls and explains that she running a bit late.

In a few minutes, I see a pretty and slender lady with beautiful southwestern jewelry at the door. She obviously walked the stairs. We introduce each other and I follow her to her office. Her office is a typical university office. The shades are closed to block excessive light, the wall on the left has shelves, and the desk is on the right side of the room alongside the wall. It has a practical curved extension that allows the guest to place items on the table. She has pictures of her family and pets and there are piles of papers on the desk. The screen saver on the computer rotates pictures of her dogs. Before we start, Jane explains that she will have to interrupt our interview in an hour for about 10 to 15 minutes because she has to take a conference call. I tell her that it will be no problem at all and I give her another copy of the protocol.

National Culture

Culture, Socialization, Gender, Education

We begin the interview with my question: What does it mean to you to be an American?

“I’m very proud of being American.”

Jane makes a brief comment about current politics and she continues:

“But ignore that for the moment and just say what I think are the great qualities about being an American I think is the emphasis on individualism, emphasis on the “you can be whatever you want to be.” Although I think our current education system is going downhill. At least when I was being educated, the sky was the limit. In spite of being a woman, I had a family – I had my parents and I had one other sister – so there are two daughters – my parents were always encouraging and there was never, “Well, you don’t want to do that, you are a girl. You are a woman. ... So I like being an

American, I'm very comfortable being an American. I've traveled the world over my career."

How would you describe your national culture and how is it reflected in leadership?

"I think again the US is a melting pot. It's not a country of one culture; it's a country of many, many cultures. I think that's one of the strengths of America is - not that every culture is always embraced when it's first here, but I think that melting pot mix is really important. I think one thing that is part of our national culture, I already mentioned, is sort of individualism and a lack of a class system. If you are bright and you do well in school, you can go on and there are mechanisms. I don't want to say it's easy, but it's possible. I may not have a completely clear idea about some of the other systems in the country, but at least it seems to me in Europe, people are trapped into particular vocational college-bound tracks very early in their lives. Obviously in America, if you get on that track early you have a better chance of success. But if you choose to do other things you can get back on and still achieve in an academic arena.

I'm a good example of that actually. I think that's a real positive about our culture."

Jane tells me that her daughter lives in Brazil and she reflects on the differences between the two countries. She finds it interesting that although Brazil is similar to the U.S. in some ways, especially in size and diversity of cultural groups, the country has not taken full use of their natural resources. Jane wonders:

"Why is it that Brazilians haven't necessarily reached their potential, their resources and everything? I don't know the answer. I'm sure people have studied this."

She makes a connection with her upbringing and learning a strong work ethic as a result of religion in U.S. society. She continues:

“... It was the golden rule and a very strong work ethic. If you can’t do something well you don’t do it, you do what you can do well. There’s a very strong work ethic that I grew up with and its very much part of my fiber.”

In addition, she reiterates on the importance of competitiveness and individualism in U.S. culture by saying:

“But there is competitiveness to being an American. We want to compete well. So there is this competitiveness, wanting to be on top, wanting to succeed that doesn’t certainly permeate through every niche in the country, but I think its part of what’s driving a lot of the people in this country. I think that’s something. That and pride and then individualism which can get to the extreme in the sense of – you have to be team players, too. But you get rewarded if you succeed as an individual in this country. I think in academia it’s very true and more so in my sense than in Europe.”

Later she adds:

“That, I think, is something that has kept science in this country very competitive because by nature you have to compete.”

What do you see as the greatest challenges to women seeking your leadership role?

“I think there are still a lot of challenges for women. There was a very interesting talk a couple of years ago. I was President of the American Society of Plant Biologists and we have a woman speaker at our annual meeting every year. I’m blanking on the woman’s name but she was the head of the AMA (The American Medical Association) at the time. She came – I think her talk may still be on our website – was very interesting. What she said I think was really interesting and I completely agree with her. For a woman to be as successful as a man she has to be a hell of a lot better.

Things are not really going to get equal. She actually pointed at me and a couple of other women in the audience. "We're not talking about this person and this person being successful, they are going to be successful. We're talking about the average woman being as successful as the average man." I think the most blatant discrimination is – it's not gone, but it's pretty hidden. People always question can women handle a crisis, are they going to fall apart? ... So I think there are still issues. I think women still have to prove themselves, whereas men are accepted. ... I think the other thing that is complex is no matter how "shared" family responsibilities are; they are not 50/50 in any household that I'm aware of. That means the woman has that much more additional responsibilities. I think things are better and there are more men that share. ... I think the other thing that – this comes from watching some of my students – it's never easy. You have to love what you are doing because it's going to be draining and zapping your energy. It requires a huge commitment. Sometimes things don't go your way and it can be depressing. Our society makes it easier for women to do something else than it does for men. Men are supposed to be the leader. Men are supposed to be the breadwinners. Women can be and in fact are major contributors and the economy of the family depends on the woman working, but the inner culture is still that it's okay for the woman to choose to do something else. I've seen women that are certainly very confident and decide not to choose that path for balancing reasons, for very good reasons. They are not going to be ostracized by their families that they are not successful or they are kind of deadbeats – I'm kind of exaggerating here. So I think that's another factor that may be contributing to fewer women getting into those positions. But I think there are still real biases and in

probably for minorities, too. The other thing that I think is so much is network and connections and interactions.”

Jane talks about how sports and leisure activities provide men with an opportunity to interact and network and she says that this is not the case for many women because they are busy with family responsibilities:

”So we can’t have those conversations. I’m not going to go out and have a beer with somebody. I don’t drink beer. So those kinds of different ways – I think women also have to run off and pick up the kids at childcare. You are not going to hang in the hall as much and have those kinds of informal networks. I think there are real barriers. One of the things that drives me nuts because I think it doesn’t help in the long run is promoting diversity or promoting women even if they are not the best candidates for the job. That just perpetuates the perception. There are good women.”

What is the best decision that you have made, and why? Some participants have decided to answer that in a) regarding their professional life or b) regarding their personal life.

The choice is yours.

”I’m going to think of a number of decisions that have all been good both in personal and professional – picking out one – I think if I was going to pick out one I would have to pick out one personally. It would have been – there is luck involved, but having met and married the person that I married I think is probably the best decision I ever made.”

What is the worst decision that you have made, and why?

”This is a decision, but it’s not a discreet decision. I guess if I were to say what I have the most guilt about – I need to give a little bit of background.”

Jane talks about the time when she accepted her first academic position and moved her family. This took her family, her daughter in particular, away from her familiar surroundings and her friends. She describes her decision:

“It was just my husband and I with our youngest daughter – she would have been a sophomore in high school which is a tough time to move a kid. There was no option. She needed to move with us. This is where the decision part came in – I don’t think I understood the situation that put her in. I don’t think I gave her the kind of support she needed during those first two years. I think I could have done more in hindsight than I did and I still feel pretty guilty about that. ...If I was going to say where I failed as a mom, that was one area that I was a bit too selfish at the time, but not intentionally. I think if somebody had said or if my daughter had put up more signs, I would have done some things differently and it wouldn’t have affected my career.”

Is there anything else that you would like to add?

“I forgotten to add, when you had asked about role models or mentors and that was really a support group thing, but that was really critical.”

Jane explains how she and her fellow students signed affidavits for child pick up during her junior college years to help one another. She tells of a particular time that her friend’s help made it possible for her to take her finals:

“It was final exam and – I can’t remember now if it was my oldest daughter or my youngest daughter, but one of my kids got really sick and they are running a really high fever, so of course they couldn’t go to daycare, so what do you do? ... So those kinds of things that make things that are really tough – when you get this kind of crisis, what do you do? I didn’t have family in town and neither did she. My family is

like 60 miles away. Her family was on the other side of the country, so. But that really made a difference.”

Leadership

Values, Identity, Integrity, Care for Others

How did your upbringing prepare you for leadership?

“I’ve been thinking about that because being a leader is not way that I have ever perceived myself. It’s not something that I go into a group saying “I want to be in charge of X or I want to direct X.” It just happened. I think things happen because you take on a particular task, you do it well and then people ask you to take on more tasks, so you grow into it or you don’t. So I guess certainly the attitude that my parents instilled in both my sister and I and in this way we are both a lot alike is that “you are bright, if you put your mind to it, you can do it. If you are going to do something you do it well or you don’t do it.” Those two things I know I definitely got from my parents. The third thing, I don’t know if I got from my parents or it’s just a part of my early experiences which were quite challenging, but I think I did well with them is that I don’t spend time worrying about what’s on my list and what I have to get done. I don’t spend time stressing out about having a huge thing, all kinds of things to do or worrying whether I’m going to be able to do it or how I’m going to do it. I just organize, sort and start crossing them off the list and getting it done. ...So I think that is something that helps at least in terms of if you have to juggle a lot of things on your plate, which I think a leader does, is having a way – I do this almost naturally if that makes any sense. I haven’t read it in a book, I haven’t sat down and somebody said this is how – it’s not a strategy, it’s just the way I am.”

What values did you learn that prepared you for leadership?

“I think one value that I think is really important is that everyone has something to contribute. So I think that’s really important and the trick of course is figuring out what that is and showing people and have people figuring out for themselves what their skill set is. So that I think that’s important. I think another value that’s really important is that you treat everybody with respect. This I think comes from my parents. I don’t talk differently to the janitors than I do to the President of the University. I don’t like it when I feel that people are doing that to me and my staff. They’ll talk to me but they won’t talk to my staff. I think everybody has something; everybody wants to be smiled at and be told pleasantly hello. So I think that’s real important. We are all needed.”

Jane relates her skills in dealing with people and handling multiple tasks with having raised children:

“I already had four children that I was raising. This sounds silly, but I think actually dealing with four very different teenagers was wonderful training for managing a laboratory because every child was different and every child needed different things. Different amounts of attention. Some needed stroking everyday, some wanted to be left alone. It was really interesting.”

How would you describe your identity i.e., who are you?

“That’s an interesting question. Who am I? I’m a mom and grandma and a wife. I’m a research scientist and administrator now. I’m passionate about my career, but not at the expense of my family. That’s not to say I spend a lot of time with my family, but I have always tried to have – well, I try to have balance, I don’t know that I’ve always

succeeded in that. I love what I do. I can't imagine doing anything else. Even on bad days I can't imagine doing anything else. I like people. I like making things happen. I like getting groups of people together and them synergizing and they make things happen."

In addition, Jane talks about her passion for playing tennis and tells me how that represents her competitiveness. She says:

"So that's part of the competitive stuff I think. I am competitive. I think I'm a pretty balanced and a nice person, but I know I'm perceived as intense."

What individual core values do you bring to your leadership?

"I think it's things we've already discussed. It's respect for people. I don't have to think "Oh, I'm going to treat X nice." I think I just – I think there are good things to say about everybody. So I think that's an important component. I have a very strong ability to multitask. I think that's important. I'm not a micromanager. I can delegate. I do delegate, but I have pretty high expectations of my staff and people that work for me. So I think that's good."

My next question receives a brief reply: How do your individual values translate to your leadership?

"I think I already answered the question."

Leadership Execution

Competency and Strategic Action

Do you network with other leaders?

"Yes. I'm actually very good at that and I didn't realize I would be actually. That's one of the interesting things in taking over for BIO 5. ... I really do like to network. I

think collaboration is the way to go forward. You just get a much greater sum than the individual parts if people are really working together. So I think I am good at that. I'm often called upon – that's the reason why I'm in this conference call at 10:00 as someone who – I can be very strong and I can be very explicit and push hard for particular things that I think are important. They aren't typically things that are necessarily benefiting me personally. Because of that, I think I'm trusted as - I don't know if altruistic - maybe I'm a little too strong, but I'm really committed to the whole community's success in that I'm really not trying to – it's not an individual power game. I don't play those power games.”

Jon comes to the door to and gently reminds Jane of the conference call.

I am on a break while Jane is on her conference call. I am sitting in the lobby, and making the following note: This lady knows who she is. She has inner strength that translates to charisma. She does not apologize for being who she is; she does not have time for nonsense and arrogance. She is inspired by her discipline, her job, and she is competent. In 17 minutes, Jane comes to the lobby and asks me to join her again. We pick up the interview exactly where we left it. It is a pleasure to listen to her and to learn from her.

How do you deal with conflict in your professional role?

“I like most people don't like to have conflict. So if there are ways to avoid it or prevent it – prevent is probably the better word. I would certainly like to be proactive about that. So one thing that I try to do is communicate, communicate, communicate to – I think often conflicts arise by misperceptions of people's intentions. I mean, in

some cases there are conflicts and people are on different paths and there is going to be a conflict.”

Jane continues and she tells me that some conflicts resulted “because he wasn’t communicative.” She describes how she handled the situation:

“I try to talk about the problem, not the person. Try to not personalize the conflict is the better way to say that. I also try if it’s clearly heated to say “Okay, we are going to talk about this later.” I try to not proceed with discussions if emotions are so raw that it’s not going forward. So I step back if I can. But I think the major thing is to try to prevent conflict by trying to anticipate where they might occur and doing the homework and doing the interactions and networking to prevent the conflict.”

What about your personal life? Do you use the same approach?

“Yes, I think so. I think my husband and I have a very good relationship. We understand each other, we communicate well. We really don’t get into very many arguments or fights. But I think part of that is because we do communicate well and we try to be sensitive to each other. Usually when we have had arguments it’s been misperceptions of attitudes. Often it’s I’m moving too fast and I’m not taking the time to slow down and speak more appropriately.”

What skills are important in order to be successful in your particular leadership role?

“Communication is going to come back again. Communication skills, I think, are the key. I think one of the – I don’t know if this is really a skill, but I’ve been able to develop a reputation – speaking now more on the administrative role on my campus, being a straight shooter. I will tell you what the situation is whether it’s positive or negative. So I don’t mislead people or even if I have to give them a tough answer I

will do it. You know what I think. I will tell you what I think. I'm not impolite, but I don't lead people on. I think that reputation has helped me in the networking kinds of things I need to do. There are people that I deal with that – people don't know what they are saying is what they really mean and what will happen in three weeks or a month and will they remember this conversation? That is not a situation with me. Consistency is important.”

I ask Jane if this pertains to credibility. She replies:

“Yes, absolutely. I think they are all interrelated. It's not really a skill, it's more an approach. I think those are important. I think another thing that really helps me in my current leadership role is that I do have national recognition for my grant and my research. I have a lot of funding. I am one of the key faculty on campus in terms of funding so I'm doing all the faculty stuff at the high level and that helps me get administrative things done. “If she thinks this is important” – I'm talking about now doing things that aren't necessarily traditionally academic, that gives it a credibility that you might not have if someone who – I don't know how to say this, but someone who didn't have that established.”

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership position?

“I really didn't seek it. You can say leadership in a couple of ways. There is leadership in terms of running my research lab and being perceived as a national leader in my field. That I think is just what's been driving me there is the science. When I started to school, I was 25 and I started at a junior college because I had not

graduated from high school. I don't have a high school diploma. I started because I wanted to learn about science and I got into it for a very funny reason. I found I was pretty good at it. ... I'm not into the power thing; never have been, never will be. So it's really just liking science, liking people. I think I'm good at what I do. I have a very open mind in terms of the science. ... Now in terms of the more administrative kinds of work that I'm doing – again, this I think is by accident.”

Jane explains that her experience as interim director gave her a push to go through the national search, but that she was not desperate for the position:

“It was not that – “Oh, I had to be director and my ego was going to be incredibly bruised if I didn't get this job.” I really didn't have that mindset at all. I'll compete. But I just wanted a good person that had networking skills that had the community involved. It turned out that I did get the job. There were four candidates, all from outside. The other three were men. I didn't get the job because I was a woman, but probably it didn't hurt, but it certainly didn't help either.”

Were there individuals who helped you along the way?

“Oh yes. Absolutely. First and foremost were my parents with the kinds of attitudes they instilled in my sister and I, encouraged in us. I've had excellent scientific mentors, who both encouraged me personally and professionally. And, I have a very supportive husband who is a very independent man which is good because I think we probably wouldn't still be married if he was waiting for me to come home and help entertain him and keep him happy. So the last ten years have been an easy time for me to really push my career and take on more and more things because I don't have children at home.”

Jane talks about an assistant professor she had as an undergraduate student. This professor did not doubt her for a minute regardless of the fact that she had children to take care of. Instead:

“He encouraged me to go for it, just keep going for the next step. So that I think was certainly very important. ... My Ph.D. advisor was excellent and very supportive. His reputation well-deserved was as a real hard ass and really pushing people hard. He never once told me I wasn’t working hard enough. I think it’s because he knew I was so self-driven and knew I was balancing a lot. On the other hand, I was very organized. I could multi-task with multiple experiments. I didn’t stand around talking at the coffee machine, I had a mission. I was getting my work done. ...I’ll probably say this last, but this is certainly not the least, my husband has been an incredible support. ...But he’s just been always there for me. Whatever I needed to do for my career he would adjust his to meet it. He’s unbelievable in that way. He’s a wonderful person which I think has made it a lot easier. I have three great dogs, a great husband and he takes care of most of that so that I can work my 80 hour work week and still have a nice life. So I feel incredibly fortunate.”

What advice would you give to other women who aspire to your level of leadership?

“Get a great support group. It’s very hard to be superwoman 24/7, 365. It’s a lot harder if you are going in it alone and you don’t have people that are helping to support. I had other support groups that I didn’t mention earlier that I probably should have mentioned that was really an incredible turning point in my life. I don’t know why I didn’t think about this until now. When I decided to go back to school, I had been working as a secretary making minimum wage with two children. I felt I was at

a dead in. ... Anyway, it was there that I met a number of other women also with young children. A number of us went back to school around the same time. We were all single parents and we all had kids. We were a wonderful support group for each other. Many times I had either zero or six kids at my house depending on who had a crisis or what was going on. I still stay in touch with four of those women. It's amazing. So having networks helps. It really does. Marrying well was critical. That's not easy to do. I think those are two things that are important."

We conclude the interview and I think what an articulate, warm, and no nonsense kind of lady Jane is. I thank her for her time and ask what she would recommend for me to see in her city. I tell her my husband is accompanying me and that we love nature. She gives me a recommendation and I decide to get my husband and get on the road. Our afternoon is delightful and I thank Jane in my mind. On the way to Phoenix I am back to my dilemma: nature versus nurture. I think how difficult this will be.

Cross-case Analysis

Kaisa speaks about how the Finnish culture provides all children with an equal opportunity and quality education. Finns are perseverant, they have guts, stick with schedules, and they are hard working. Based on her experience in living in the United States, Kaisa feels that it is easier for Finnish women to pursue leadership than it is for American women. She believes that this is because of equality and established infrastructure that provides child care options in Finnish society.

Kaisa's upbringing provided her with self-confidence. She values honesty and getting her heart and soul involved in what she does. She states that her leadership and core

personal values are the same. She networks and emphasizes the importance of competence, credibility, and communication in leadership. Her advice to other women is to get a good support network and to “marry right.” She thinks it is necessary to have a husband who supports your goals.

For Jane, American culture signifies individualism and competitiveness. It is also a melting pot of cultures. She associates her strong work ethic with religious values of the society. Jane is critical of American society and states that things are still not equal for women and minorities. In her opinion, societal expectations differ for men and women.

As a child Jane learned that she can be anything she desires. She is competent, competitive, and good in multi-tasking. She respects people’s diverse skills and her core personal values are the same as her leadership values. Jane networks and emphasizes that competence, communication, and credibility are important skills for leaders. Her advice to women is to build a good support network and to “marry well.” Jane’s husband is very supportive and he plays an important role in her success.

I am amazed how similarly Kaisa and Jane responded to the questions. They both specifically state that there is no difference between their core values and leadership values. They network actively, talk about how important it is to be competent to be credibility, and they emphasize that communication is essential in leadership. Both women stress the importance of “marrying right” and that supportive husband is essential to sustained leadership. The differences are how they define their national culture and how their societies support women who want to lead. Kaisa thinks that equality and access to quality education are the core values of the Finnish society. In addition, she speaks about how well organized child care is in Finland and what a difference it makes

in a woman's life. Jane, in contrast, believes that social opportunities differ for women and minorities in the United States. Her national culture is driven by individualism and competitiveness.

CHAPTER 6

MEETINGS WITH WOMEN IN HIGHER EDUCATION

Who is Marja?

Marja is in her 60's. In March of 2004, the President of Finland awarded her the title Council of State. She is the first woman in Finland to receive this title. Marja retired in 2003 after a remarkable career in higher education and public office. Her extensive career includes: Speaker of Parliament for nine years, Minister of Education and Science for three years, and Member of Parliament for twenty years. She also ran for president in 2000. Before politics, Marja worked in education as a teacher and senior teacher and in higher education as a lecturer in Finnish language didactics and as provincial teacher educator. Her passion for Finnish language and culture are reflected in the two books that she has written.

Meeting with Marja on July 22, 2005

It is raining softly as I drive to historical Munkkiniemi. I arrive at Kalastajatorppa. It has been some years since I have visited the famous hotel in one of the most exclusive areas of Helsinki. In fact, I think that my last visit here must have been one of the Presidential or Secretary of State visits when I still worked for the Embassy. I park and walk into the lobby. Only a few other people are around, a Japanese couple and a gentleman sitting and reading a newspaper. They have renovated the place to a very modern look that I do not care for. I approach the desk, introduce myself, and explain that

I have made a reservation in a quiet space at the cafeteria and that the Council of State is expected to join me. The young lady takes me to the table that has been reserved for us. It is a good location and I am confident that we have privacy that we need.

I walk back to the lobby and I wait for a while. It is surprisingly quiet. A small European car approaches and turns to the main door. She has arrived. She says good bye to her husband whom I recognize immediately through the big windows. I walk to the door to greet her. She is wearing a pretty black linen outfit and beautiful golden Kalevala jewelry. It looks like she has just had her hair done. She is a woman that you just cannot miss. She gives me a warm smile and a hug. I give her a bouquet of summer flowers. As we talk and walk towards the cafeteria, the young lady welcomes her politely. Marja tells me how saddened she is to see the place so empty. We sit down and a waiter comes out of nowhere. She brings us coffee, tea, cookies, and pitcher full of fresh water with ice. We talk for a while about her grandchild, my new life, and we decide to proceed with the interview. I am ready to give her another copy of the interview protocol but she pulls out the one that I had provided her earlier with. I notice that she has made notes next to the questions and on the reserve side of the document. We begin.

National Culture

Culture, Socialization, Gender, Education

What does it mean to you to be a Finn?

“Throughout my life I have had two sources of inner strength. First is the fact that I am a woman and the second fact is that I am Karelian. [Karelia is the east and southeast region of Finland that borders Russia. Much of this geographic area was lost to Soviet Union in the war.] Being Karelian is as Finnish as you can get.”

Marja explains how the city of Vyborg [now part of Russia] used to have a strong international focus and how looking into Vyborg's past would be useful since Finland is now part of the European Union. She speaks passionately about Finland's history and how it is closely connected with the nation's present being.

How would you describe your national culture?

"Some of the best traits of being a Finn - and there are many - are perseverance, strength, strong work ethic, bilingualism, advanced legislature, the special status of indigenous language and gypsy language, are all because of our unique history. Our identity is built as a result of being between the east and the west, the rough climate that made us work very hard, and our Lutheran religion. The national, international, and living between east and west are forces that must have given us such a strong identity."

How is it reflected in leadership?

"We have had people with outstanding substance. Immediately after the war, we had nearly half a million people to relocate. In no other country in the world has such a task been accomplished successfully. So, from early on, much was expected of our national leaders. ... Also, our emphasis in education, the fact that one could not marry if one was not literate, Lutheran religion - all these set the foundation for leadership expectations. And, if we speak about women, we gained the right to vote and suffrage at the same time as the first nation in the world, this has clearly further impacted our leadership expectations. But I want to highlight the role of education in Finnish society, it is without a doubt our greatest strength, and that we have not settled for less. Also, our teacher training is first class in the world. ... We talk a lot about how

our agrarian society set the character for our leadership but too often we forget to mention that the real champions were the working class mothers who had to provide from nothing.”

What do you see as the greatest challenges to women seeking your leadership role?

“They have to have excellent education. They have to be prepared to stand for, through blood, sweat, and tears - like Winston Churchill said- what they believe in. They have to give it their all. There is no alternative. They have to be prepared to give up something to gain something. That’s all.”

In an interview (<http://publiscan.fi/cu05e-8.htm>) Marja speaks about women in politics:

“In politics, a woman is treated differently to men. She is always being scrutinized under a magnifying glass. In press articles men ceremonially say and point out, whereas what women say is colored and old way. The female members of the cabinet have to suffer this indignity virtually every day. The criticism and praise that journalists dish out contains a certain amount of condescending ‘women extra’. Women are bolder than men at shattering molds, and that always triggers opposition, not just in politics. In addition to that, women live longer than men even though they certainly do as much work, and often more. But women are able to express their feelings more openly and that may be why they live a better life. ...”

What is the best decision that you have made, and why?

“That I accepted the position of Speaker of Parliament, without a doubt. It was 1994. I could have continued as Minister of Education and Science and could have continued to make improvements. But, as the Speaker, the women’s perspective was particularly meaningful. I was the first female Speaker in Finland and although I did

not think much of it at the time, I did realize how historic it was. After my first year of service, I could not see myself in any other role. It fit so well with my competencies and my personality. I was able to serve the opposition and the parties, and I did justice to all. I also enhanced the role of the parliament and I did it genuinely and nobody denies that.”

What is the worst decision that you have made, and why?

“It turned out okay after all, but it was when I gave in and agreed to be a presidential candidate. I had previously said no. But had I not done it, then what? I learned so much from the experience and when you do things with integrity, everything will eventually turn out alright. I should have engaged in the campaign on my own terms, I did not.”

Leadership

Values, Identity, Integrity, Care for Others

How did your upbringing prepare you for leadership?

“The fact that I was always accepted for who I am. I am one of three daughters and the premise was that a girl can do just as well as a boy. My father appreciated each of us, we had years between us and we were very different. Our upbringing included the value of education - certainly more than anything else – and that one can do anything.”

What values did you learn that prepared you for leadership?

“These matters are all connected. Although our family was not super religious, we did value religion and patriotism. ... The values were respect, respect for all people, and acceptance. These prepared me for leadership.”

How would you describe your identity i.e., who are you?

“First, I am a humanist to the heart. I have Licentiate in Philosophy and my subjects are Finnish literature, Finnish language, poetry, practical philosophy, and education.

A matter of fact is that I am a teacher.”

Her thoughts bring her back to values and leadership:

“I was very involved in gymnastics. There were other organizational involvements as well but this training was a unique foundation for my leadership. I had not thought about this before but it is important because it goes back to my childhood.”

What individual core values do you bring to your leadership? We spoke about identity.

“But these go hand in hand.”

How do your individual values translate to your leadership?

“Fairness, truth, goodness, and beauty. These are Byzantine values that I have fought for. Also incredibly important are equality, fairness, honesty, and openness. These are the ones that I have followed and it has not always been appreciated. And, this leads us to the point that women are not understood because they use different methods and they communicate differently from men.”

Leadership Execution

Competence and Strategic Action

Do you network with other leaders?

“Of yes, they have been both formal and informal networks. In politics, of course, you have your own party and when I was at the ministry, I had my assistants and many other professional, international and national, networks. Although I have not generally participated in women’s meetings, I enjoyed the work of the network of the

World's Female Speakers. It was incredible. There were 20 females at the time and there are no more now, yet there are some 186 countries at UN. I had productive discussions and interactions with so many leading women, like the Queen of Denmark – she had read my proposal. I had good discussions with Ms. Clinton, but you know about that. In one of the meetings, I believe a representative from one of the Caribbean countries brought up how dirty politics is. I used my turn and said that if you believe you can make a difference and clean house – it is time to join. So, in many respects we were “cleaning ladies” and idealists with a firm belief that we can make a difference.”

How do you deal with conflict in your professional role?

“I use communication and I listen. It is crucial to listen to all parties. You need to listen more than speak. When you make decisions, they have to be responsible ones because you carry them with you until the end of your time. Also, people need to understand your rationale.”

Do you use this same approach in other situations?

“Yes. We have been married for 45 years. We have always talked about everything. He is very special. I could not have accomplished everything without him. He has been an incredible support.”

What skills are important in order to be successful in your particular leadership role?

“Ability to communicate is essential. Communication and listening are vital. And then one has to genuinely appreciate and respect people and nature. ... I got involved in politics because I felt that everything else but subject matter and competence seemed to matter at the time. I wanted to promote the importance of competence and

expertise. One has to take responsibility for decisions and consequences. When you make a decision, you'll better stand behind it. ... You should be like the center pole. You have to carry the responsibility, you have to encourage and get people's buying into your vision. ... You should give credit and say thank you, but your appreciation has to be based on facts. You should not use clichés; your feedback has to be genuine. ... As a female leader, you have to carry yourself with dignity. You have to pay attention to your attire and your posture. You have to find a balance between your external appearance and internal being. This has helped me move forward. But, I have always considered that your internal being is more important than your external appearance. However, the latter is easier to fix. ... You have to be genuine and true to yourself. If they don't like you, so be it."

Which skill do you rely on most often?

"I use the whole arsenal depending on the challenge."

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership position?

"I became active in politics in the late 1970s. It was not conscious, life just took over. Some people had made a comment to my husband about me building a career. His response was, "she is not building a career, she makes herself available to people and acts accordingly and who would want to put herself in such a vulnerable position if she did not believe in what she is doing."

Were there individuals who helped you along the way?

“Men helped me to the parliament and they also supported me. And, so did women.

However, I can not say that my only support came from women.”

What advice would you give to other women who aspire to your level of leadership?

“Leadership requires creativity. ... Women are not sometimes understood because they communicate and use influence differently from men. ... At times life is so serious, we do have the right to use the power of experience when we are in leadership situations. We should remind ourselves that each person is valuable and has something to offer. There is no reason to try to change who you are. ... And, women learn to lead at home because of family and related complex responsibilities. It is a good school.”

We finish the interview. Marja tells me that she continues to be actively involved in many Boards and other organizations. We speak about her incredible life experiences, her passion for education, and a little about current Finnish politics. We realize her husband has arrived to pick her up.

I drive back to Siuntio and I am amazed how her integrity is so evident in everything we talked about. At the house, I pick up her latest book that I bought a few days prior to the interview. The book was published in 2004. I sit in the swing reading. On page 49 I find a chapter where Marja talks about language, identity, and power. She says, “Language is an integral part of power. ... Foundation for [identity] is laid at home. Communication and listening are important and essential components of interaction. ... The direction for how to use power is also laid at home. That is why parents should never accept lies.” I read further and I find a picture of the meeting, that I organized with my colleagues, in 1996 when Hillary Clinton visited Finland. Feelings of nostalgia overwhelm me.

Who is Mary?

Mary is an African-American woman in her 60's. She has dedicated her life to education and social change. She was the first African-American to be elected to the San Bernardino Community College District Board and she served over 20 years as a trustee. Besides commitment to higher education in her district, Mary has also served on the board of the Association of Community College Trustees (ACCT).

In 1991, she was recognized by AACT as the top trustee in the U.S. with the prestigious M. Dale Ensign Award. In addition, she has received numerous other awards, including Leaders of Distinction Award, Lifetime Achievement Award, and Ann Kagie Award from the National Association of State Community Service Program. In 2004 she received Champions for Justice Award that is granted to people who have contributed to change by making personal sacrifices to advance positive social change in the world of the poor, senior citizens, the disabled, the homeless, youth, minorities, and others.

In the 1970s, Mary worked at the University of California at Riverside. Currently, she promotes education and fights poverty, and she is one of the founders of the San Bernardino Commission on the Status of Women, the Inland Empire chapter of the national Council of Negro Women, and the Diocesan Assembly for African-American Catholics. Mary is also an author for the 1997 publication of the Community College League of California, *Trustees' Rights and Responsibilities*. Mary's children are adults, she is married, and today she leads an agency with 38 employees.

Meeting with Mary on November 22, 2005

I begin my visit with Mary in the early morning hours excited that she agreed to be available. As I drive alone, I prepare myself for the interview. I am thinking how I met

Mary in September; she and I attended the same party. I know Mary's son and I met Mary years ago in Finland, although very briefly. I knew she had a long track record as an educator and a leader but I had never realized how accomplished she was until we had a chance to discuss her life and career at the party.

We were in the kitchen and we started talking about my interest in higher education, my studies, the dissertation, and my work at the community college. It is then when we found a connection. Mary told me of her years of experience as a community college trustee at the national level. Yet, I did not initially think of her as a prospective participant in the study, it came to me later. But, it is time to return to the interview.

I arrive at the address that Mary gave me. It is a nice modern complex. I am greeted by two young women, I introduce myself and I explain the purpose of my visit. I hear Mary in the back and soon she walks over to welcome me. She looks simply wonderful. She is petite and dressed in a stylish leather jacket and a skirt. She gives me a warm smile and escorts me to a meeting space that is connected to her office. I find myself thinking what a clever arrangement it is. The space is not big, in the middle of it is a round table with four chairs, but it is functional. While Mary excuses herself for a moment to speak to her staff, I sit down. I look around and I notice that there are 12 awards on the walls and pictures that reveal parts of her exiting life. Five of the awards are congressional.

We begin the interview and I make a note how prepared she is, she has a copy of the protocol in front of her.

National Culture

Culture, Socialization, Gender, Education

I begin the questions by asking: What does it mean to you to be an American?

“That’s an interesting question. I feel much more American and what it means to be American when I’m outside America. I tell people all the time – I’m a world travelers, I love to travel. But it’s a set of mixed emotions. I do play a leadership role. I am very involved with all of the races and everything, but as an African American woman, I am more American away than here.”

She continues after she has spoken about other things:

“I was the commencement speaker for a high school here in San Bernardino back in June and I said to that class, You are the class that was going into high school when 9/11 occurred and I am going to charge you with a special role of looking at the world around you, locally and internationally. A lot is happening and I really want you to pay attention.”

Mary continues:

“I am going around the mulberry bush to get to this because that is a critical question. It means that I have to be a role model. I have to understand the history of this country. I believe in what this country is attempting to do. As an elected official, I took an oath that the President of the U.S. takes and every time I do that – I took that five times, it has more and more meaning for me and I realize there is something very organized about this country where a college trustee and the President takes the same oath. It is real connecting and it says this country is very organized.”

How would you describe your national culture?

“Football, sports, political conventions, materialism. Now we start Halloween decorations in September. But all that are parts of a culture. Then there are the subcultures that make up the national culture. Here in southern California it’s heavily

Indian culture, Hispanic culture, African American culture and then the dominant culture. But all of that is what makes America, America. It's exciting. When I go to Finland – and I used to go and visit my son there, it seemed to be a monolith, one culture. But here there is just so much it's a smorgasbord. The only other place in the world where I've seen anything like it was in Russia where there are many cultures, many languages.”

Mary starts to doubt her contribution to my question. I explain to her that there are no right and wrong answers, she is welcome to answer any way she feels, and that she is welcome to e-mail me things that may come to her mind later about this matter. A few weeks later I received a message from her in which she elaborates her thoughts on culture:

“I thought of two more characteristics of the American culture: volunteerism and charity. These attributes permeate the society and I think they stem from the other characteristics. Religion. We are a culture that professes church affiliation and attendance; ours is religion laced with pragmatism so that we can justify almost anything we desire to do.”

Back at the interview we continue with my next question: How is it reflected in leadership?

“I think of when I was active in the National Community College Trustee Association. I actually was on the national board of the Community College Association with headquarters in Washington. ... But when I look at the national culture, I see through several prisms. I have to look at it as an African American and going to the National – the Congressional Black Caucus this year was on the heels of

Katrina [immediately following Hurricane Katrina]. The Congressional Black Caucus, all of our congressional leaders, and all of these leaders from around the country, from cities, states. I was there as a member of my sorority, Alpha, Kappa, Alpha. I chaired the Political Action Committee. Those are all sorority women in Washington, D.C. as part of the Congressional Black Caucus. So that's part of the national. When I used to be a part of the trustees association - that was part of a national culture. I think of the national culture when I talk about being in Russia and all of that."

What do you see as the greatest challenges to women seeking your leadership role?

"First of all, themselves and the perception that they can't do something or dwelling on the barriers and the challenges. I think they can be consumed with how much that is going to take. I always looked at it and said now what do I need to do to remove some of these barriers. The first time I ran - as I told you that was kind of a fluky thing. I learned enough to know how to get started on the next one... But I think women get it, there are some definite barriers but I try to focus on what I can do as opposed to what I can't do. It is like playing bridge and you work on those weaker areas."

What is the best decision that you have made, and why?

"There have been a lot; leaving work and going home to raise children for about ten years. I think that really made a difference. We chose poverty. I often tell people that I was mending pajamas and making my own jam and we didn't have air-conditioning and I never thought of myself as poor until President Kennedy came on TV and said, "If you are a family this size and your income was..." "We're poor, I go to work." I

think getting into this business; I was born to do this. But I have taught, I have done a number of other things. My staff tells me, “You are still the teacher.” So I haven’t lost that. So I think that was a great decision. I have a hard time even thinking about retiring. I can’t pinpoint a best decision. Deciding to save when I was young, to put us ahead – and even when I was home, we were still able to manage and sustain ourselves. I thought that was a really good idea.” My dad used to say, “Mr. Opportunity only knocks once and you better know when he knocks.” About ten years ago I went to my dad and said, “You know dad, Mr. Opportunity knocks more than once. In fact, sometimes you can make him knock.” I’ve learned that over the years. You can create opportunity.”

What is the worst decision that you have made, and why?

“I don’t dwell on the bad things that often, so. It’s hard to remember. I have to come back to that. I have to think about that.”

Leadership

Values, Identity, Integrity, Care for Others

Mary seems more comfortable. I find her witty, warm, and wonderful to work with, the interview begins to flow. I ask her: How did your upbringing prepare you for leadership?

“Well, my dad used to say to us, ‘Remember, make it to the world, you are somebody.’ My mother used to say to us, ‘I am preparing you to sit down with princes and paupers.’ ...My mother had these grandiose goals for us; she said you are going to college. I asked the nun, I was in Catholic school, ‘What does it take to go to college?’ ...I was valedictorian of my little tiny class, 20 students. I was making good grades anyway. My dad had the same vision that my mother had, that we were going

to be somebody. I grew up in the south, the segregated south, a very segregated south; Memphis, Tennessee. Everything was segregated: bathrooms, drinking fountains. My school was an all black Catholic school but we had white nuns. So in a way that helped prepare me for – I was used to interacting with white – but they weren't white people, they were nuns. One of the nuns said to me one day, 'You know, you have leadership skills. It's a gift from God and you have to use them.' I still remember it. I have lived it out all my life; my mother's vision, my dad's vision and sister's. I didn't realize that I was actually living it because I founded a club of young girls and gave it a name. ...My mother was an organization woman. She belonged to groups and she belonged to a club and I watched them and I just modeled what I saw them doing there. I was emulating what I saw. Then in high school, of course I was a cheerleader and on the student council and student government. It is just something I have been doing all my life."

What values did you learn that prepared you for leadership?

"Of course being in a Catholic school, you learn a lot of values even though they were couched in religious terms, but they were values of responsibility. I was a teacher's aide even then – with the teachers and little kids first, second, and third grade, and I had to help them. So I learned that kind of responsibility then. My dad used to tell us – he taught us the value of frugality with money and money management. He said if someone gives you two pennies, you save the first one and you think about how you are going to spend the second one. ... My mother was – with her idea of preparing you to sit down with princes and paupers; we were always doing things that would lead to that. I have always sung all my life. So I learned all of

the finer things as well. I guess that was some kind of a leadership role and following through on a commitment. I think all of that goes back to my childhood.”

How would you describe your identity i.e., who are you?

“Well, the obvious, the mother, teacher. I love the written word, the spoken word. I love to write and I love to read. I guess today I would call it being a leader. I love to work with younger women to be a role model to help them. Just last night I was at one of my organizational groups doing leadership training. I like doing things.”

I make a comment “so you are a doer and Mary replies:

“I am definitely a doer.”

What individual core values do you bring to your leadership?

“Honesty, fairness. I really believe in fairness, equity, follow through. I have come to accept that I am kind of a visionary. I am creative. I have a lot of ideas; ideas to me are like grapes on a vine. I have so many; some of them fall by the way side. I am always coming up with some kind of idea. I am headed in the front door and some people are just coming in the back door. But I would say that the basic value is commitment. I believe that you should practice what you preach, model the behavior that you want from other people. ... I do not believe in asking my staff to do anything that I am not willing to do. I believe that if things go well, I should lavish praise on everybody. When things go badly, I am willing to accept the responsibility because I know that they are mature enough to know what I should assume as my responsibility and what I do not need to. But as the leader I accept it all.”

How do your individual values translate to your leadership?

“Walking the talk. I do believe in that.”

I ask Mary if the word integrity comes into her mind:

“Yes, it is a word I value definitely. You have to live it.”

She elaborates:

“I respect others and I think that you only get back respect if you give it. People can see through if it is a façade. ...I do not think that you can demand respect, I think you earn it.”

Leadership Execution

Competence and Strategic Action

Do you network with other leaders? What a silly question, I add.

“That is the story of my life. Oh, yes.”

I ask Mary how she uses networks and if they are formal or informal.

“Both formal and informal. I am an organization person. I always say that I am a groupie. I think you get more done in a group. I am a member of organizations for that reason. We have to network in this job because we are a pretty small agency and we get things done by working with other groups. So in my work, in my private life, it is all about networking.”

How do you deal with conflict in your professional role? I have a few probes there. Can you give me an example, perhaps if that makes it easy, and what did you learn from this experience?

“I’ve had a lot of those because I’ve been the first trailblazer, so you get your knees scarred when you are going on trails like that. I wanted to help a community group build a childcare center and I wanted it to be a community operation as opposed to a government run thing. I helped a group organize and we did needs assessment and we

started to work on this. We had gotten a lot of commitment. I went to County Counsel to talk about organization and building a childcare facility. These were a bunch of volunteers. He berated me for putting the county in such jeopardy by working with all these volunteers who have no liability and all of that. ... It just really upset me but I maintained my dignity while I was sitting there looking at him. But when I got back to my office I almost slammed the door. Then I went back and I continued to pressure and pursue him and he realized I wasn't going to give up. I demanded that he treat those people with respect. ... There have been numerous situations like that. But I have a term for it: I just turn my lemons into lemonade."

Is this perseverance on your part when something has to get done? She replies:

"I become more determined. The more I run into resistance, the more determined I am."

My next question is: Do you use this same approach in other situations? Mary answers:

"There are a lot of similarities. If I'm wrong, I admit it, I'm quick to admit that. I do care about the feelings of the other person."

What skills are important in order to be successful in your particular leadership role?

"The ability to pick good people. To delegate and give them authority, just check in once and awhile, giving people credit for what they do and giving them feedback and commendations that they deserve. Platitudes won't do it. It is got to be real because people know when they have done a good job. Be candid with them when they deserve to have that, that's part of leadership. You got to build like that, but always do it in a respectful way so that they can come back. They get angry, but when they

reflect on it, most of the time they come back and you can get beyond that. Just respect people.”

Which skill do you rely on most often?

“Honesty and fairness.”

Other Themes

Motivation, Things Just Happen, Advice to Others

What are the factors that motivated you to seek your leadership position?

“I have had many of them. When I was an elected official, what led me to becoming an elected was first and foremost – the first electoral campaign I worked on was John F. Kennedy. The second one was his brother’s, Robert Kennedy, campaign. I really liked making things happen, working for a cause, and being committed to something. I worked for a state superintendent of schools election and the candidate said, ‘I can see you running for office one day.’ I said, oh no, I like working in these campaigns but I would never run for elective office. He said, ‘Do you mean if you saw a need, you wouldn’t do anything about it?’ I said, I don’t think I would want to run for it. Well, about two years later, my oldest son was going to the community college and he and his friends were tutoring younger kids. In any case, the college science department made a decision not to grant tenure to an African American professor. My son and his friends told me about this. They were talking about how this teacher was being treated unfairly. One of the friends said ‘What would you do?’ I said, well you need to get the education code and see if they followed the rules when they decided that he was not going to get tenure. So I got the code for them and we went through it and we found the right provision. Needless to say they had not gone through the

process right. So I instructed the young people on what to do and how to help the teacher. I said you need to act on his behalf and that he needs to agree to a public hearing because you want to expose what happened. Then they took it to the Board of Trustees and of course the trustees had to back down and he got his tenure. They said, 'You need to run for that board.' Next year I read an article in the paper where they were looking for candidates and I said I think I will do that. That's how I got into it. The first time I ran I didn't win, but I decided the second time around to read the state's master plan and nobody else on the campaign train had read that but me. I was shining all over the place. It became very clear that I was going to win because I had done my homework."

Were there individuals who helped you along the way?

"Starting with my parents. My mother was a seamstress and she sewed for this woman who was a teacher and that woman was everything I ever thought I would want to be. I just kind of patterned my whole life after her. She was my role model in raising children. Then there were teachers in college and adults. Today the person I cite most is Dorothy Height who is the President of National Council of Negro Women, the person who really impacted my life a lot. But there has always been somebody."

What advice would you give to other women who aspire to your level of leadership?

"Defining the next step and know where you are going – you can either use the analogy of step or going through doors. Always think of the next door that you are going through or the next step and name it and frame it so that it becomes real to you. If you can do more than that – if you can envision more than that, do that because you

have to have a vision. Not a little vision, not tiny visions, you have to have big dreams. The poet said “Your reach should always outdistance your grasp.” So you may only grasp this much, but you can reach as high as your vision can take you. I think that we dream too small. We corral ourselves into spots and we should leave that opened and limitless. But we should define the pathway. We should know what it is we are trying to get to and what we want to be. That takes some introspection, reflection, discernment, sitting down with yourself, learn to like yourself, learn to know yourself very well and be comfortable with yourself and that will help you get there.”

We say goodbye and I leave Mary’s office and drive back to Las Vegas thinking exactly the same question as after my previous interviews: The difference between nature and nurture. How can we ever know? Mary clearly makes a connection between her background, upbringing, and how she has developed through her life experiences. It is like one thing builds on another and isn’t that what happens when we build on our life experiences. I think of her life and I admire her courage and wisdom.

Cross-case Analysis

Marja's strengths are being a woman and Karelian. She believes that there is a connection between Finns' identity and the nation's history. Perseverance, strong work ethic, bilingualism, and quality education are characteristics of Finnish society. Because of the history, much has been required from the nation's leaders. In addition, education, Lutheran religion, and the special role of Finnish women set the foundation for leadership expectations.

Marja learned as a child that she can be anything. Her family values prepared her for leadership, she learned to respect people. She believes in fairness, truth, goodness, beauty, equality, honesty, and openness. She believes that when you get involved with something, you should give it your all. Marja networks actively. She believes that listening, communication, and ability to make decisions are important leadership skills. She advises women to have dignity, integrity, and to be true to themselves. Marja is explicit of her husband's supportive and encouraging role.

Being American means having rights and responsibility to Mary. She has to be a "role model." She mentions that being American has more significance to her when she is overseas. U.S. society is well organized and this is reflected in local and national levels. Mary feels that religion and volunteerism are typically American values.

Mary's family always knew that she would be somebody. She grew up with strong role models and she "emulated" her life according to what she witnessed. Her values are honesty, fairness, respect, equality, and responsibility. She believes in commitment, following through, and in "walking the talk." Respect is earned, not given. Mary exhibits perseverance. She feels that women can hinder their progress in society when they focus

too much on gender. Mary knows that picking good people is an asset to a leader. She leads by exercising honesty and fairness. She is an avid organization person who networks all the time. She likes to make things happen and work for a good cause. Her advice to women is that challenges can be overcome and that women should have a vision and to establish a plan to reach their goals. Mary gives credit to her family's supportive and encouraging role.

Marja and Mary enjoyed a supportive childhood that prepared them for leadership. Marja is enthusiastic about Finland's history and asserts that it defined the nation's culture. She mentions equality as a uniquely Finnish value. She emphasizes the special role of education in the Finnish society. In addition, she believes that women have a unique position in Finnish society. In contrast, Mary describes rights and responsibilities as typical American values. She admits that women can hinder their own progress if they focus too much on challenges. Instead, she thinks that women should develop a plan to remove those barriers. Both Marja and Mary emphasize that strong work ethic stems from religious values. They are fair, honest, and they lead with integrity. They lead people by communication and they network actively. Marja's husband has encouraged and supported her for the last 45 years and Mary's support comes from her big family.

CHAPTER 7

DATA INTERPRETATION

At this point, it may be useful to revisit the research questions and propositions of this study because they set the context for the analytical framework that is based on the literature review. The research questions were:

- Does national enculturation impact how women lead, and if so, how is it reflected in participants' responses?
- What culture specific similarities and/or differences surface as exhibited by Finnish and American women? This question refers to comparative notions and findings on national culture.
- What comments about national culture emerge? This question refers to participants' individual experiences and what their culture means to them.
- What leadership values surface? This refers to women's leadership and values that they associate with execution of leadership and decisions-making.

The propositions were:

- National culture provides the social foundation of leadership.
- Values, norms, and beliefs are learned through upbringing and socialization.
- Personal values are closely connected to leadership and decision making.

The following presentation explains how I did the across-case analysis and how I arrived at the themes that emerged. I introduce the final report as a synthesis of evidence in accordance with Yin's (2003, p. 149) guidance.

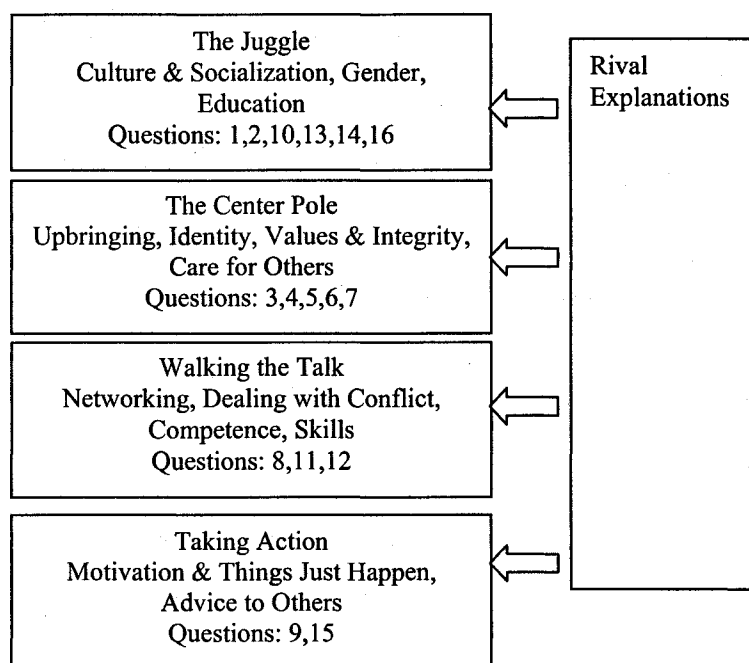
Across-case Analysis

After I had analyzed each case and finished comparing the matches, I reexamined the propositions of the study. This helped me to see that certain answers seemed to naturally fall into categories that were consistent in the interviews of the six women. I combined the material and I developed prisms, four main categories, to group the themes that emerged from the cross-case analysis. The prisms are: The Juggle, the Center Pole, Walking the Talk, and Taking Action. These are the voices of the participants. Figure 10 (p. 169) is an image of the prisms. Each prism includes information on the main themes and corresponding interview questions.

The Juggle represents national culture and it entails notions of culture, socialization, gender, and education. The Center Pole represents leadership and it includes comments on upbringing, identity, moral reasoning, values, integrity, and care for others. Walking the Talk refers to the execution of leadership and it provides information on participants' statements about skills, competencies, and leadership action. Taking Action represents other themes that emerged and it contains what the women had to say about their motivation, path to leadership, and what advice they gave to other women who are interested in this field.

I had expected that the themes would emerge in accordance with the organizational framework of the study (see p. 61), but the order differed slightly from what I anticipated. In addition, questions 9 and 15 formed their own prism, Taking Action, which I had not incorporated into my initial framework. Finally, the analytical framework includes consideration of competing explanations that might also describe the findings.

Figure 10. The Prisms



Interpretation of Data

The purpose of the study was to investigate *how* and *why* women lead the way they lead, to determine whether their national socialization influences their leadership, and to examine if their personal values translate to their leadership. I wanted to hear their experiences to understand the role of cultural and the social context of leadership. The best way to report this kind of undertaking is by using the theory-building structure method (Yin, 2003, p. 154). In the following sections, I introduce the findings within each prism. They are presented in the order of the analytical framework (Figure 10). I also present a generalization across participants and analytical generalizations. Rival explanations are discussed in Chapter 8.

The Juggle

This prism includes themes and notions that reflect how the participants gave meaning to their culture, socialization, gender, and education. The themes emerged as responses to interview questions 1, 2, 10, 13, 14, and 16.

Culture and Socialization

Finnish participants made a strong connection with their culture. A homogenous country with a small population, the Finnish culture and socialization provides women with “an anchor point” as to who they are. Culture explains what Finnish people believe in and why they behave the way they do. Liisa is candid: *“In essence, if I should define what being Finnish means by one word, that word is equality.”* Kaisa elaborates, *“Being a Finn gives you strong roots and a solid foundation. This is a small country which offers each child with an equal opportunity.”* For Marja, being Karelian is as Finnish as it can get. She speaks passionately about Finland’s history and how it transformed the nation, its people, and its entire identity as an equal society.

The above statements support Hofstede’s (2001) model of mental programs. Hofstede explains the *collective level* represents the level in which most or all of our programming is learned. He affirms, “[this] is known by the fact that we share it with people who have gone through the same learning processes but who do not have the same genetic makeup” (p. 3). Comments by the Finnish women support his theory. Each of them describes Finland as an equal society.

The finding is further supported by how the Finnish participants connect leadership characteristics with their national culture. Liisa describes this by saying: *“Well, I think we are direct, we stick to what we promise, and I think this also applies to how we make*

decisions.” But, she also finds room for improvement. She says, “We fear failure, we are hesitant to take risks, and I think these are cultural matters that are reflected in leadership. We are direct and we do what we promise, but we can not fail.” Kaisa talks about Finnish leadership: “Well, I believe that certain characteristics are reflected, such as perseverance, emphasis on doing, sticking with schedules and “management by perkele” that includes both positive and negative aspects of leadership – those are uniquely Finnish.” Each participant also talks about a strong work ethic that resulted from Lutheran values. Marja makes an association between the country’s history and its leadership quality. She says, “We have had people with substance. ... So, from early on, much was expected of our national leaders.” Marja thinks that the strong sense of equality is in the history that formed the country’s national identity.

The social and cultural context is different for the American participants who emphasized diversity and multiculturalism in their replies. They highlight that individualism, having rights and responsibilities, and one’s ability to pursue anything without limitations as being distinctly American. For example, Mary relates being an American with responsibility. She says, *“I am going around the mulberry bush to get to this because that is a critical question. It means that I have to be a role model.”* Tina makes a similar statement. She says, *“I have both the right and the responsibility of pursuing my own goals.”* She elaborates how this right does not come without a responsibility. She says, *“... in determining my own success in order for me to give back to society.”* Jane describes the importance of one’s ability to pursue anything: *“...what I think are the great qualities about being an American I think is the emphasis on individualism, emphasis on the “you can be whatever you want to be.”*

Similarly to Finnish women, American women also make a connection between their national culture and leadership. For example, Tina who said “...*our national culture in all honesty is driven by individual ambition...*” and responded to my question about leadership and national culture by saying: “*I couldn’t answer that without going back to what I’ve already said.*” Tina thinks that these matters are closely related. Jane believes that individualism and competitiveness are “*part of what’s driving a lot of people in this country.*” Mary, an active member of many organizations, approached the matter from a more conceptual perspective. She finds that the connection between national culture and leadership is reflected in the many organizations that support the functions of American society. Mary means that American society is well organized and that this is a cultural approach.

The responses given above demonstrate that Finnish and American women define their cultures differently. For Finnish women, equality stands above everything and American women emphasize individualism. Two dimensions that Hofstede’s (2001) identified are important here. *Power distance*, which defines how cultures address issues of equality, and *individualism versus collectivism*, which characterizes the degree to which a person relates to his primary groups. For instance, instead of individual equality, Finnish women define equality from the perspective of social acceptance that reflects the shared value systems of the Finnish society. In contrast, American women emphasize the individualistic self-concept that reflects the values of U.S. society as a nation where each person is free to pursue his or her individual goals.

Gender

Gender emerged as a theme in answers that reflect how the participants viewed their culture and socialization. This happened despite the fact that none of the interview questions directly asked about participants' gender. Both Finnish and American women spoke about gender as a societal constrain. They perceive gender similarly but their answers reflect a different level of degree to which it impacts women in their respective societies.

Some theories define gender as an important core identity component but Hofstede's view (2001) of gender as a cultural component emphasizes its social role. The findings of this study suggest that gender is a context specific variable because women in both countries acknowledge gender related issues but they report its impact differently. Gender is, of course, intertwined with other factors of identity, but it is noteworthy that none of research participants discussed gender or gender related matters as a response to the question on their identity.

Women discussed gender as a matter that impedes women's access to leadership. Jane, an American, is particularly straight forward when she speaks, "*...for a woman to be as successful as a man she has to be a hell of a lot better. Things are not really going to get equal. ... I think the most blatant discrimination is [gender-based] – it's not gone, but it's pretty hidden. People always question can women handle a crisis, are they going to fall apart? ... So I think there are still issues. I think women still have to prove themselves whereas men are accepted. ...I think there are real barriers.*" Jane's comment supports Klenke's (1996) claim for a contextual approach to investigate women's leadership. Klenke is concerned that women lack opportunities rather than skills

and that this limited perspective further restrains women from leadership. Jane's comment also highlights existing stereotypes and generalizations. She speaks about system level issues, such as discrimination, and she mentions how women still have to prove their competence and abilities. Her comment refers to individual women who are caught between micro and macro level dynamics that impact women.

But, American women also realize that their gender can be useful. Tina and Mary acknowledge existing gender inequality but they approach the matter from different perspectives. They recognize that gender can also be used as a strategy. Tina believes that it provides her with an advantage. The only female among eight children, she considers her gender an asset. Tina says, *"I think it served me well in not automatically assuming that because I'm a woman that I'm somehow at a disadvantage. I think it's just the opposite."* She also says, *"I believe that there are few things as unnerving as an articulate, confident, and knowledgeable woman. I think a woman like that who speaks up and speaks her mind in a room or an organization of men will automatically command respect if she is confident, if she is knowledgeable, if she is articulate."* This finding proposes that gender is not a fixed concept. Instead, women reform their social reality by intentional action that supports their goals.

In contrast, Mary, an African-American woman, lived through the years of segregation. She has dealt with discrimination and not-so-ideal circumstances. Her inconspicuous comment on gender reflects her capacity to juggle anything. When I asked her about the challenges that women may face, she responded, *"...themselves, and the perception that they can't do something or dwelling on the barriers and the challenges. I think they can be consumed with how much that's going to take. I always looked at it and*

said now what do I need to do to remove some of these barriers.” Mary’s past experiences developed her survivor and achiever attitude. Her comments support Bandura’s (1977) theory of social learning, specifically in how Mary has taken action to regulate her life for the better.

In addition to gender, the American women articulated difficulties that are associated with women’s many gender-driven roles. Tina speaks about what she knows about Britain’s new law that allows women with children to work flexible hours. She says, “*The first is juggling a family with a career in a mostly inflexible work place. I think there will have to be changes in our traditional working patterns with businesses in order to accommodate working women with children.*” Jane speaks about the same issue, “*I think the other thing that is complex is no matter how “shared” family responsibilities are; they are not 50/50 in any household that I’m aware of. That means the woman has that much more additional responsibilities.*”

Gender equality is not an unknown concept for Finnish women. But, instead of discussing how gender restrains women’s leadership progress, participants emphasized Finnish women’s equal status in society. Also, whereas American women discuss the need for support and access to child care, Finnish women gave praise to these aspects of Finnish society. They concur that support and child care are essential factors for women who aspire to lead.

Kaisa, who spent years in Los Angeles, reflects on the national differences in this matter. She says, “*Scandinavia is easy. I contend that women’s progress to leadership is much easier in the Nordic countries than it is, for example, in the United States. I [do]*

find [however] that there is a conscious effort and desire to promote women's access and positions in the United States, which of course, is a good and very important thing."

Liisa talks about the importance of support, too. She says, *"If I think about the equal status of Finnish women in our society and support systems, such as childcare, there are strengths in our society, without a doubt."* Liisa believes that this is because of the history of the country that needed both women and men to contribute to the society. This led *"to the fact that women are perceived as valuable partners in society."* Marja expands: *"...but we forget that the real champions were the working class mothers who had to provide from nothing."*

There are three types of issues, which emerged from the data that relate to gender, especially as it pertains to the American women of this study. First, gendered messages, such as what Jane's comment reveals: *"women still have to prove themselves whereas men are accepted"* deal with societal, system level attitudes about women. Second, women continue to be the primary care takers for their children and families. Instead of concentrating on themselves, they deal with practical, daily matters that occupy their time and attention. Third, the perception on gender's impact on the self is a result of gendered messages.

The finding supports Davies, Spencer, and Steele's (2005) claim that when negative stereotypes target the social identity of a population, the messages can evoke a disruptive stage among stigmatized individuals. They suggest that a solution that can lessen the negative effects is creating identity-safe environments. Even though their research focused on stereotypes and stigmatized individuals, their findings are comparable to the results found by diCesare (2001) and McCormick Higgins (2005) that pertain to women's

leadership experiences. Both researchers found that acceptance and family support are essential for strong identity development that prevents women from internalizing gendered cultural messages.

Education

All three Finnish women speak about the quality of Finnish education as one of the key factors behind Finnish women's equal status in society. Marja is most explicit about this. She affirms, *"I want to highlight the role of education in Finnish society, it is without a doubt our greatest strength, and that we have not settled for less. Also, our teacher training is first class in the world..."* In addition, Marja is in the opinion that women should have *"outstanding education"* if they aspire to leadership. Liisa speaks about Finns' equal opportunities and she finds that educational equality is one of the primary reasons for equality in Finnish society. In a similar manner, Kaisa confirms, *"Only the sky is the limit for all children who receive equal access to education."* These findings are consistent with theories that highlight the unique role that education plays in the socialization process. And, of course, the Finnish women's comments also reflect pride that they feel for Finnish education.

Although American women mentioned education, they did not give such a significant meaning to education's role in supporting women's advancement in U.S. society. In fact, Jane is the only person who brings up education and society and she is critical of what is currently happening in American education. She says, *"I think our current education system is going downhill. At least when I was educated, the sky was the limit."* Mary speaks passionately about education because of her love for teaching, but comments by her and Tina pertain to their individual experiences rather than how education prepares

women for leadership. Contrary to McCormick Higgins (2005) research findings, this study does not give sufficient answers to why these women did not draw attention to the role of education in U.S. society.

The Center Pole

This prism entails upbringing and family, identity, values and integrity, and care for others. Interview questions 3, 4, 5, 6, and 7 provided answers that pertain to these concepts.

Upbringing

Both Finnish and American women made a strong connection between their upbringing and leadership. Liisa explains how her family life prepared her to deal with issues of confidence, to speak directly, to handle unpleasant and difficult matters, and to face challenges. She also attributes her self-confidence with her upbringing. Kaisa is in agreement. She says, *"I believe that Finnish childhood provides children with a basic sense of security and this is a good foundation for anything, including leadership. The sense of security leads to self confidence that facilitates creativity and ability to apply knowledge and confidence in work."* Marja concurs, *"The fact that I was always accepted for who I am. ... and that one can do anything."*

Jane feels that her family never questioned her ability. On the contrary, she states, *"...my parents were always encouraging and there was never, well, you don't want to do that, you are a girl, you are a woman."* ... The attitude was *"if you put your mind to it, you can do it. So I feel like I was blessed in that sense."* Mary's experience was similar. Her mother had great goals for her, and her parents said, *"...that we were going to be*

somebody.” Tina’s experience prepared her also for responsibility. “It was the personal responsibility that my parents placed on me and my brothers for our own actions.”

The literature review suggests that most socialization happens during the years of upbringing because this is when our cognitive systems are less developed. Hofstede (2001) considers childhood as the period when mental programs are developed. Part of cognitive development is the process of the development of self. Mead (1934) explains that the self develops as a result of a social process. The women, irrespective of their country, confirmed that upbringing and socialization were essential to their development. They ascribe their behavior as adults, leaders, and women because of what they learned as children. Their self-worth and learned values are founded in their childhood and their leadership is much a result of the unquestionable support and encouragement that they enjoyed. This discovery supports Nidiffer and Bashaw’s (2001) statement that women’s socialization provides them with multiple competencies to manage systems and to lead people.

Contrary to theories that claim that girls are socialized differently from boys, this research did not find any supporting notions. In fact, the findings specifically contradict such claims. Gender-role socialization did not play a role in these women’s upbringings. They were raised to believe that they are competent and that they can do anything they want and this resulted in a strong self-image.

Identity

Hofstede (2001, p.10) explains that identity consists of an answer to the question: Where do I belong? But Abrams & Hogg (1999) and Layder (2004) emphasize the interdependence of self-concept and intergroup relations. The authors claim that every

individual has a number of social identities or roles that influence how we perceive ourselves through career, family, religion, gender, and so on. Layder's and Abrams & Hoggs' theories are relevant to many women, including the women in this study, because of the many roles that they carry.

Finnish and American women's answers are consistent as they relate to their identity. They associate their being with both personal and professional roles that they have, but the results also confirm that each participant has a core identity that serves as her primary identity. Liisa describes herself, "...[I am] *an ordinary woman in my forties and a mother who deals with the same problems as the majority of women my age.*" But, she brings up the intentionality of her identity when she says, "*I build my identity to also include other important things because in politics nothing is permanent.*" Her conscious effort to "build her identity" confirms that Liisa does not want to see herself dependent on her current professional role, she realizes that there are other things that she can do besides her political career. Bandura's (1977, p. vii) social learning theory offers an explanation. He states that human behavior is "a continuous reciprocal interaction between cognitive, behavioral, and environmental determinants." Accordingly, people learn from their experiences and take control over their fate by making decisions.

Kaisa and Marja identify strongly with their professional training. Kaisa takes a moment before she answers my question. She wonders, "*Who am I, who am I? I think I am mostly a researcher and researcher trainer. That is the core of my being.*" But Marja does not hesitate: "*I am a humanist to the heart. ... A matter of fact is that I am a teacher.*"

Tina describes herself as a survivor and a tough person who is also very private and a spirited person. Jane approaches my question in a very similar manner as Kaisa. She wonders, *"Who am I? I'm a mom and grandma, and a wife. I'm a research scientist and administrator now."* Davies, Spencer, & Steele (2005) explain that identity is situational. They say that it is the context that determines the most pronounced identity. An example of this is Jane's response. She has many identities and she can shift her role in accordance of the situation. Similarly to Marja, Mary is comfortable with her being. She answers, *"Well, the obvious, the mother, teacher."*

Values and Integrity

Liisa thinks that if there is one word that accurately describes Finnish society, it is equality. She defines equality as, *"consideration of equality between men and women, financial equality, and human rights."* Liisa believes that in the work place it is vital to appreciate and respect people's diverse competencies, as well as to be aware that one person cannot know it all. She takes into consideration her staff's areas of expertise and assigns them projects that give them a sense of accomplishment and satisfaction. Liisa speaks about equality consistently and it is also included in her forward thinking comment regarding the future of Finnish society. She says, *"One of the key challenges for Finnish society is multiculturalism because we are traditionally such a homogenous society. We are only now facing diversity, which I think will give us strength down the road, but it requires that we consider what equality means from this new global perspective."*

Kaisa explains how she learned the *"value of doing"* from her family. She affirms that things should be done *"well with honesty and integrity."* Kaisa does not expect things to

come easy. *"Things should be done accurately. What ever one leaves behind should be done carefully and thoroughly."* She is passionate about getting people involved, she wants to *"establish a state of mind of doing."* Kaisa believes that the leader should aspire high and *"demonstrate involvement of heart and soul in the process."* Kaisa specifically mentions that her individual core values are the same as her leadership values.

Marja asserts that the values that she learned as a child formed the foundation for her leadership. She says, *"These matters are all connected. Although our family was not super religious, we did value religion and patriotism. ... The values were respect, respect for all people, and acceptance. These prepared me for leadership."* Marja does not differentiate between her core values and leadership values. Instead, she contends: *"But these go hand in hand."* She believes in fairness, truth, goodness, beauty, equality, fairness, honesty, and openness. She describes how her experience in leading with values is not always agreeable to others: *"These are the ones that I have followed and it has not always been appreciated."*

Tina believes in fairness. *"You still work towards fairness even though you can never achieve them, there can never be an excuse to not try. I just have a sense that fairness to all should be a goal even though it's unrealistic to think that life will ever be fair. We still need to work with those attitudes otherwise you might as well give up. Why bother?"* She trusts that *"people basically want to do the right thing."* Her values guide her in the process and keep her focused, *"...you really need to think about that before you get yourself in a position where you're going to be tested or else you'll get pulled away from your original goals, your original values."* Tina is direct and wholeheartedly involved in

what she does, *"I think if I didn't truly believe that the work we do here was good, my heart wouldn't be in it. If my heart wasn't in it, that wouldn't be weak."*

Similarly to Liisa, Jane appreciates that different people bring different talents to the work place. She explains, *"I think one value that I think is really important is that everyone has something to contribute. So I think that's really important and the trick of course is figuring out what that is and showing people and have people figuring out for themselves what their skill set is."* She also speaks about the importance of respect. She says, *"I think another value that's really important is that you treat everybody with respect. This I think comes from my parents."* Jane does not differentiate between her core values and her leadership values; she thinks they are the same. In fact, her answer is exactly the same as Kaisa's, *"I think I already answered the question."*

Mary's values are based on her upbringing, *"Of course being in a Catholic school, you learn a lot of values even though they were couched in religious terms, but they were values of responsibility."* She is conscious of how these matters are connected to her childhood. She reflects on her values and leadership, *"I guess that was some kind of a leadership role and following through on a commitment. I think all of that goes back to my childhood."* She describes her core values as honesty, fairness, and equity. She also discusses the importance of commitment and she explains, *"I believe that you should practice what you preach, model the behavior that you want from other people. ... I do not believe in asking my staff to do anything that I am not willing to do."*

The comments by the women are surprisingly uniform. Therefore, it is important to question how consistent values are across situations (Operario & Fiske, 1999). Bandura (1977, p. 139) writes that behavioral differences can be explained by differences in

values but that it does not explain how values regulate conduct. Bjerke (1999) and Schwartz's (1992) research in leadership values suggest that values guide behavior across social situations. The findings of this study support their claims. In addition, the results of this study confirm Flanagan (2002), Johnston (2003), Runkle (2004), and Gimás' (2004) research, which found that personal values provided women with a solid foundation for decision making.

Care for Others

Nidiffer and Bashaw (2001) and Meux (2002) have brought to the attention how women's socialization and social and community activities provide them with an opportunity to develop skills and competencies that are transferable to leadership. This was also mentioned by the participants in this study. Mary says that she has always participated in organizations and that she has learned to accomplish so much through her involvement. Her Finnish counterpart, Marja, makes a connection between her leadership and involvement in gymnastics when she was growing up. Participants' comments also reflect how managing family responsibilities and raising children prepare women for leadership responsibilities.

Three women discussed this specifically. They believe that this experience prepares women to lead people because as mothers women learn to handle children's different personalities. Liisa states, "... *just like in a family with people's differing perspectives, organizations benefit from a diversity of perspectives.*" She also talks about her friend, Markus, who began his dissertation by making a statement about how family responsibilities make women good leaders. Marja agrees, "*Women learn to lead at home because of family and related complex responsibilities. It is a good school.*" Jane is

direct, *"I already had four children that I was raising. This sounds silly, but I think actually dealing with four very different teenagers was wonderful training for managing a laboratory because every child was different and every child needed different things."*

But care for others is also much more than care for the family. It is reflected in nearly everything that these women say about their leadership, relationships, and their approach to dealing with people in general. It is the foundation for their leadership and decision-making. Their individual success is based on the success of their employees, team, or affiliates. Gilligan's (1982) theory of women's moral development suggested that there are two modes of moral judgment, justice and care. Specifically, she stated that women's framework for decision-making is influenced by their care consideration. Women's focus on human relationships, responsiveness, and their problem-solving strategies are embedded in their connectedness to their environment, including people around them (1988). This research confirms Gilligan's theory. Everything that these women credit to their leadership involves consideration of other people, be it their family, immediate staff, or larger community.

Interestingly, although American women emphasize individualism and competitiveness as influential traits of U.S. society, their approach to leading people is grounded in collaboration. For instance, they recognize that networking and getting a group of people with diverse skills to collaborate results in more than what one person could accomplish. In addition, these women are not hesitant in doing what it takes to get the task done. For instance, Tina says, *"I don't expect anything from anyone else that I'm not willing to give myself though."* Jane explains, *"I'm really committed to the whole community's success."*

Their respect is an integral part of their care for people. Jane tells, *"I don't talk differently to the janitors than I do to the president of the university."* Mary is committed to helping others. She mentions, *"I love to work with younger women to be a role model to help them."* In relation to her staff she says: *"I do not believe in asking my staff to do anything that I am not willing to do. I believe that if things go well, I should lavish praise on everybody. When things go badly, I am willing to accept the responsibility..."*

The constructs of values, integrity, and care for others are strongly associated with the participants' upbringing and socialization. Their personal morals and values guide their decision making. They carry the leaders' responsibility but they treat people with respect, fairness, and honesty. And, their leadership includes a strong people-orientation component. The results support Ross' (2004) claim for the need of a paradigm change to include anthropological and psychological constructs to study the impact of social influences on individuals. Furthermore, the research demonstrates promise to the model (p. 22) that overlays Ross' ideas on Hofstede's model of mental programming.

Walking the Talk

This prism includes findings that are consistent with the execution of leadership. They are: networking, dealing with conflict, competence, and skills. Questions 8, 11, and 12 provided themes for this prism.

Networking

Liisa talks about how networking is an essential element in her life as a politician. She says, *"This field is build on networks and it provides me with the political framework."* She uses both informal and formal networks *"because they provide, through*

reciprocal interaction, an opportunity to know how people really think." Kaisa finds the word networking *"kind of artificial."* She acknowledges the importance of networking, but believes that best networks occur on an informal level. She compares her experience in networking in Finland and the U.S. and concludes, *"I think of this as strength because Finland is an easy society to operate in. You can have access to and communicate with high levels of administration and decision makers."* Marja has had exceptional networking experiences throughout her career. She explains how they were an important part of her professional context, nationally and internationally, in the various roles that she has had. She explains, *"I had productive discussions and interactions with so many leading women"*

Tina knows how important networking is, and she is honest that this is not her strongest area. She describes, *"You know, that's where I really fall short, because that's where men use the informal networks to get most of their business done. ... I don't think women utilize that as much as we could, and I consider that one of my areas that needs to be developed more."* Jane likes to network and she has learned that she is good at it. She uses it strategically, *"I think collaboration is the way to go forward. You just get a much greater sum than the individual parts of people are really working together."* When I asked Mary about networking, her reply was *"That is the story of my life. Oh, yes."* She describes herself as an organization person, "a groupie." But, there is a strategic reason for her active networking. She explains, *"... we get things done by working with other groups."*

Dealing with Conflict

For conflict resolution, Liisa uses “*negotiation and mediation.*” She emphasizes that it is important to listen and communicate to understand all perspectives before making decisions. Kaisa agrees: “*I have learned that these are matters of communication and we just have to get people together to speak.*” Marja’s also uses communication and listening. She explains, “*It is crucial to listen to all parties. You need to listen more than speak.*”

Tina uses “*communication, communication, communication, and communication,*” to deal with conflict. Jane says, “*I try to communicate, communicate, communicate to – I think often conflicts arise by misperceptions of people’s intentions.*” Mary has dealt with a lot of conflict as “a trailblazer.” She describes of a particularly challenging experience that she successfully handled by consistency, persistency, and repeated visits and communication.

Competence

Liisa points out, “*... knowing your subject matter and thoroughness are important. Also, commitment and believing in what you do enhance credibility.*” Kaisa says, “*a leader is not credible if he or she is not competent.*” Marja talks about the time when she decided to get involved in politics. She felt that everything else but subject matter and competence seemed to matter. Her decision was to promote the importance of competence and expertise.

Tina talks about how knowledgeable women command respect. She also mentions that her friend recommended that she runs for the office because of her extensive background and experience in labor issues. Jane is direct, “*for a woman to be as*

successful as a man, she has to be a hell of a lot better.” Mary was competent in the content of the education code of her state. She got elected as a trustee, “because I had done my homework.”

Skills

Liisa believes that necessary leadership skills are listening, competence, and thoroughness. Without these, a leader is not credible. Kaisa tells that most important leadership skills are ability to get excited, to envision a goal, to communicate the goal to others, and to exercise competence. For Marja, communication is the most important leadership skill. She is firm, *“Ability to communicate is essential. Communication and listening are vital. And, one has to genuinely appreciate and respect people, ... take responsibility for decisions and consequences.”*

When I asked what skills are important, Tina replied, *“focus on the present and the future, learn from history, keep your head, and trust your instincts.”* Jane explains necessary leadership skills as: *“Communication is going to come back again. Communication skills, I think, are the key. ... Consistency is important.”* In Mary’s opinion, the leader should be able to *“Pick good people. To delegate and give them authority, just check in once and a while, giving people credit for what they do and giving them feedback and commendations that they deserve.”*

Although this study did not seek answers to whether the participants would fit into any specific leadership theories as introduced by Northouse (2004, p. 174-177), the findings support that they have characteristics of transformational leadership theory. In particular, they have idealized influence (charisma) because they want to be role models and lead with integrity, they are inspiring leaders who communicate high expectations to

their followers, they speak about visions and creativeness, which relates to intellectual stimulation, and they emphasize the importance of listening and communication which refers to individualized consideration.

For sure, Finnish and American women are in agreement about necessary leadership skills. They are: ability to network, solve conflict with communication, communicate effectively across situations, and competence to be credible. These findings support Wolverton, Bowers, and Maldonado's (2005) research on university presidents' perceptions of necessary skills for effective leadership. These women network because they recognize that through networking they gain access to other competent people and together they can get more done. They know that they need to listen and communicate to understand reasons for disagreements between people and they communicate intentionally to articulate a direction for what needs to get accomplished. They know that they need to be competent to be credible.

Taking Action

This prism comprises participants' motivation and how most of them arrived in leadership without a conscientious pursuit. In addition, this section discusses the advice that participants offer to other women who are interested in leadership. Interview questions 9 and 15 provided the answers.

Motivation and Things just Happen

Liisa explains, "*I never thought that I would become a politician and I never thought that I would become a minister. ...I am one of those for whom coincidence played a role.*" Obviously, her elected leadership required support by her party members. Kaisa admits

that she has been lucky. She has enjoyed encouragement and support of fantastic people. For Marja, *"It was not conscious, life just took over."* But Marja also emphasizes that she was supported by men and women throughout her career.

Jane's route to leadership is consistent with the Finnish women. She explains, *"I really didn't seek it. ...So, I've put a lot of time and energy into it because I thought it was really important. I became to realize that I had some skills and that I actually enjoyed doing that which I hadn't thought about and didn't realize I would. ... I never in a million years thought I would be running this institute, I really didn't."*

Contrary to the other women, Mary and Tina were driven by their desire to do things right and to work for a cause. Mary explains, *"I'm definitely a doer."* She relates her desire: *"I really liked making things happen, working for a cause, and being committed to something."* Tina, in contrast, pursued leadership because she witnessed wrong doing and she felt she had to do something about it. Tina describes how this happened, *"The number one factor was my discovery that individuals in leadership positions were abusing their powers. ...Well, it dawned on me I cared. I had come to care. ... I'm going to have to do this myself. I'm going to have to give it a try."*

None of the women, however, expressed definite, articulated plans to their leadership. They became leaders because they had a sincere care for doing things right, they were competent and committed, and they believed in working for a cause. Most of them enjoyed support or were mentored by people who believed in their capabilities.

Advice to Others

All women explained that their supporters, family, friends, and especially husbands played a key role during the path to their leadership. The findings of this section are

important because it provided the participants with an opportunity to answer my question in any way they chose. Instead of adding anything new, they repeated what they had discussed earlier. The replication supports the significance of the findings. Even though each woman spoke from her personal perspective, the advice they give us is consistent.

Liisa spoke about the importance that support systems mean to women. Kaisa's recommendation is to believe in dreams, to have a strong support system and a husband who shares your dreams. Similarly, Marja speaks about her husband who has supported her through their 45 year marriage. She says that she could not have done accomplished everything without him. Mary and Tina mention their families and Jane emphasized the importance of support systems and the role of an encouraging husband. These women cautioned other women that support system is very important to women who want to lead.

Generalization across Participants

The Center Pole (personal values) is the most consistent prism that participants share. It is the core of these women's being and leadership. They associate strongly, almost passionately, with the importance of their upbringing. Moscovici (1972, p. 57) described the significance of socialization when he said, "the child learns a set of values, a language, and social attitudes; he models his behavior of adults and of peers." Mary specifically mentions how "*I was emulating what I saw.*" As a response to another question, she replies, "*I just kind of patterned my whole life after her [aunt]. She was my role model in raising children.*" The Juggle (national culture) and the Center Pole

(personal values) are closely related because both prisms entail constructs that are founded in socialization.

These women lead with integrity. Everything that they do is driven by their personal core values. They do not distinguish their leadership role from who they are as private persons. Their leadership is people-oriented and their experiences and skills are connected to their upbringing and background. Because of their people-orientation and respect for their staff members' diverse knowledge and competencies, they develop a pool of competencies within their staff. They are competent in their subject area, and they listen and communicate extensively. These women incorporate their background, personal experiences, skills, and their people skills strategically into their leadership. There are no differences between the findings for women in higher education and public leadership, which suggests that the constructs are relevant across situations.

This exploratory research established that for these women:

- There are no cultural differences between American and Finnish women in terms of leadership execution. They lead by integrity, communication, competence, and by engaging people in the process.
- National context differs for Finnish and American women. However, all women in the study lead by the principles that they learned through their upbringing and socialization. The findings of the research also confirmed the research proposition that personal values, norms, and beliefs that are learned through upbringing and socialization become leadership values.
- The study demonstrated that culture sets societal parameters that determine how women are perceived as leaders. The Finnish women feel that they enjoy societal

acceptance and support. In contrast, the American women discussed existing perceptions that question women's ability to lead and problems that are related to gendered role expectations.

- The research confirmed other researchers' claims that culture is difficult to measure. The findings indicate that a homogenous culture forms a strong connection between identity, culture, and societal systems that reflect what is important for the culture. In contrast, a heterogeneous culture does not provide such a connection. Participants also defined their culture differently. Finnish women define culture as equality and American women describe it as individuality, rights, and responsibilities. Education and equality emerged as important matters to Finnish participants. American women discussed multiculturalism and other characteristics, such as individualism, rights, and responsibilities, and religious values in U.S. society.
- Honesty, integrity, and fairness are important leadership values for all women in this study. The findings mirror the cornerstone values of leadership what other researchers (Bandura, 1977; Flanagan, 2002; Gimas 2004; Hofstede, 2001; Johnston, 2003; Runkle, 2004; Schein, 1992; Schwartz 1992) have found.

Analytical Generalizations

As a case-study, the results are relevant to this particular research. However, Yin (2003, p. 33) affirms that although case-studies are not suitable for statistical generalization, analytical replication can be claimed if findings are consistent with two or more cases. In addition, Yin (p. 32-33) explains that multiple cases should be considered

like multiple experiments. In such a case, previously developed theory is used as a template with which the results of the study are compared. The findings of this study are consistent.

1. Leadership research requires attention to contextual matters, such as social and cultural issues. National culture provides a framework for life. It reinforces social structure and defines socially acceptable behavior for women and men. In addition, the cultural frame defines how important social institutions are valued, such as education and societal support systems, for example childcare. These matters and related decisions may support or inhibit women's access to leadership.

2. Gender is a relevant social and cultural context that impacts women who want to lead. A gendered society can send discouraging messages that impact girls and young women from pursuing their full potential.

3. Personal relationships, such as a supportive husband or partner can be key factors for leading women.

4. A supportive family and childhood provide a solid foundation for a strong character. An encouraging upbringing is an effective foundation that helps to counterbalance gendered role expectations, dissonance, and role conflict that can suppress women's social and human development.

5. Self-confidence that is acquired as a child carries over to leadership.

6. Culture and upbringing are essential to leadership.

7. Integrity matters in leadership.

8. Leadership values mirror personal values.

9. Women's people orientation is an advantage in leadership because it enables them to build successful teams and pools of competencies within their staff.

10. Competence, communication, and involving people are important parts of leadership.

11. Networking provides access and information and involving a group of people can get more accomplished than one person.

11. Women's path to leadership is not deliberate. Women are highly motivated by the desire to work for a good cause or "things just happen" to them.

12. Women can become leaders once they have had a chance to establish and proof their competence.

These conclusions suggest areas for further studies.

CHAPTER 8

SUMMARY, DISCUSSION, FUTURE STUDIES, RECOMMENDATIONS, AND CONCLUSION

Summary

There were three main reasons for this study. The first one had to do with my desire to be a woman in my own right. I did not accept the fact that being a mother and a professional woman were contradicting factors. The second reason relates to my past professional experiences that got me interested in issues of culture, society, and leadership. Third, my relocation to the United States and studies in higher education gave me the final reason to examine why, at times, I felt discouraged when the focus of women's leadership discussion was on whether women have *capacity* to lead, not *how* or *why* they lead.

In the introduction, I explained some differences in Finnish and American societies as they pertain to women and leadership. I supported my claims by providing information and statistics that demonstrate how Finnish women have a stronger presence and longer history in societal participation compared to American women. In addition, I discussed how socialization forms the foundation for socially acceptable behavior and women's roles in society. Values, norms, and beliefs are founded on cultural values that define our collective culture.

The literature review of this study was presented in two sections. The first section discussed the wider social context of the study, and introduced European viewpoints and theories on culture and socialization, as well as included perspectives on Finnish and American girls and women. I also explained how researchers agree that European and American perspectives on these matters differ. The second part of the literature review discussed recent research on women leadership, cross-cultural leadership, and studies that consider how values impact leader behavior. In addition, this section introduced socialization, social identity, and leadership theories.

The methodology section explained case-study procedures and how I conducted this research. I then presented the cases, Finnish – American matches, by using field memorandums, narrative statements, and quotes from my interviews. In the data interpretation section, I explained how I processed and interpreted the data. This part of the dissertation is a reflection on theory, existing studies, and my findings. Finally, I presented the findings and I provided the rationale for my conclusions.

Discussion

Central to the study was my desire to understand *why* and *how* women lead the way they do, whether their national socialization influences their leadership, and what role their personal values play in their leadership. Because of my personal background, I used “European lenses” to interpret the findings. There are specific problems that relate to studying social systems. Israel (1972) calls our attention to the primary purpose of social studies. He says:

“Theories not only organize and systemize data, but also interpret them. The moment we interpret data we must abandon the idea that they “mirror” or “reflect” reality.

...Therefore one task of social science is to discover the meaning people assign to reality; but at the same time social scientists must be aware that when they try to interpret the meaning which people in general assign to social reality, they may confer a new meaning upon the meaning which social facts have acquired in daily language” (p.195).

In this study, I used the literature review, which consists of European perspectives on culture and socialization, American theories and research on women leadership, cross-cultural leadership, and studies that consider how values impact leader behavior to interpret the findings. Yin (2003, p. 112-113) emphasizes that consideration of rival theories should be part of a case study analytical strategy. Researchers should identify possible rival theories even prior to the data collection but he also explains that some real-life rivals do not become apparent until some data is collected. This scenario happened with this research when I began to reflect on my interview experience after my first meeting. I realized how difficult it is to distinguish between learned behavior and personal and psychological factors.

There are three possible rival explanations that have to do with the study. The first one is related to the selection of the participants. I used purposeful selection of participants. All of them are prominent women with extensive experience in their field. It is likely that years of experience that they have spent in their respective positions have influenced how they think. They are well versed in matters that pertain to societal trends. For example, they may have a keen interest in matters that concern women’s status in

society. The selection rival may also be connected with the possible real-life rival explanation, specifically societal rival. This can relate to emerging social trends, such as increasing awareness to women's leadership issues.

The second possible rival explanation for study findings has to do with instrumentation, the design of the interview questions and the execution of the interviews. To minimize the effect, I used a pilot test and strictly followed the interview protocol. Of course, I am cognizant that I got answers to my particular questions. A different set of questions would probably have generated at least slightly different answers.

The third possible rival explanation is investigator bias. With the exception of two American women, I had met all participants before I invited them to take part in the study. I had met Mary in early September and I interviewed her in November. It had been at least seven years since I had first met the Finnish participants. It is impossible to say if they responded differently to my questions because we had met previously on a professional level. Consequently, all we have is what these women report and credit to their particular experiences. Nonetheless, their responses are consistent and leave little room for interpretation. The findings also confirm previous studies that have been done in the field, which enhances trustworthiness of this research.

However, Hofstede (2001, p. 20) emphasizes the importance of multidisciplinary research. He insists, "Crossing disciplines is essential for real advances." And even though these problems exist, I maintain that it is beneficial to use different paradigms to study women, leadership, and what role context plays in people's lives. Such research serves an important role because it brings to surface issues that individuals experience. This study is a good example of such research.

The results of this research support my initial belief of how the themes of the theories of culture, socialization, and leadership are inter-connected (see Outline of the Study, page 61). The findings suggest that culture provides the context in which socialization of individuals occurs. Through socialization, individuals adopt values and norms that carry over to their leadership execution. As introduced in the literature review (see pages 50-51), Bandura's (1977) social learning theory emphasizes peoples' ability to regulate their actions. Bandura suggests that environmental factors and peoples' behavior and actions operate as interacting determinants of each other (xi). This research illustrated how the participants of this study had taken individual actions to support their aspirations.

Also, scholarship of higher education leadership is embedded in sociology and it should not be investigated in isolation of other social factors. I contend that by including a sociological perspective to leadership research we can enhance our understanding of the variables and the evolving context of higher education leadership. Moscovici (1972) presents a powerful statement in support of my claim:

The central and exclusive object of social psychology should be the study of all that pertains to *ideology* and to *communication* from the point of view of their structure, their genesis, and their function. The proper domain of our discipline is the study of cultural processes which are responsible for the organization of knowledge in a society, for the establishment of inter-individual relationships in the context of social and physical environment, for the formation of social movements (groups, parties, institutions) through which men act and interact, for the codification of inter-individual and intergroup conduct which creates a common social reality with its

norms and values, the origin of which is to be sought again in the social context. (p. 55-56)

Likewise, this research demonstrated that multiple case-study design is a successful method to conduct research on real life experiences. Hofstede (2001) writes that comparative research requires system-level variables because individual responses do not provide adequate findings for cross-cultural analysis. This research challenges his claim because it demonstrates that exploratory case-study is an effective method to develop theory on the impact on social influence on individuals.

I established that social and cultural context plays a significant role in these women's lives. I verified that culture means different things to people from different countries and that societal systems and cultural expectations form role expectations and ideas of what is acceptable behavior. The findings demonstrate that these women use their life experiences to form a foundation for their leadership. Their upbringing prepares them with a sense of connectedness to others, and this translates to their leadership as a strong care for others. This is exhibited as moral reasoning that is based on their personal values of honesty and fairness. The women in this study lead with integrity and they do not lack skills, knowledge, or competence. Much of the juggle comes from balancing many roles, lack of societal support systems, and cultural perceptions and expectations for these women. Also, this research demonstrated, through the voices of the participants, that an individualistic society is not always an equal society.

Future Studies

The emphasis of social and cultural context of this study provides different ways in which future research can be conducted. For example, a similar study could be done by using men as research subjects. Secondly, longitudinal studies with a focus on women's access to leadership would reveal whether, indeed as Adler (2002) suggests, there is a shift in societal trends that impact women and leadership. Further studies are necessary to determine how constant or situational values are. Lastly, to build on this research a similar study can be done by using women from other cultural backgrounds. Particularly interesting would be to carry out research with women from countries with distinctly individualistic and collective cultures. This research would provide us with an even greater understanding of the importance of societal and cultural concepts of leadership.

Recommendations

In the introductory chapter I discussed how Wilson (2004) calls for a cultural shift to enhance women's access to leadership. This study confirms her claim. Adler (2002) believes that countries that execute female-friendly policies and equal rights do not select more female leaders. Instead, she thinks that the reason for the increasing number of women leaders is a new emerging social trend. And, as I stated earlier the weakness for Adler's statement is the lack of rationale for why the new trend may be emerging. Through the voices of the participants in this study we have learned what is important to these women and why we should not disregard contextual variables in leadership research. The results test Adler's claim and specifically introduced some concrete areas in which improvements are necessary to promote women's equal access to leadership.

I believe that a successful societal change will require acknowledgement that although women currently progress to leadership in increasing numbers, these success stories are still at the individual level. In some societies, there are system-level societal inequalities that require attention and correction. A successful cultural change requires consideration of both individual and system level impediments. And although providing a comprehensive plan for such an enormous task is impossible and beyond the scope of this report, following are some recommendations:

Educational institutions serve an important role in socialization of children. Specifically, teacher education should include training on sociological perspectives on how cultural perceptions influence behavior. Teachers also need training in how to support development of positive self-image and address issues of disparities for girls, women, and other stigmatized individuals. Community associations and schools can design educational workshops for parents to better understand the impact that their upbringing will have on their children's adulthood. Similarly, discussion and increased awareness about shared family responsibilities will lessen women's stress and enable them to pursue careers is necessary as women increasingly enter into the workforce.

In adult and higher education, interdisciplinary research and seamless connections are necessary to form links between girls' studies, women studies, and women leadership studies. In all leadership programs, the sociology of leadership should be incorporated into the curriculum. It is essential to understand that conventional understanding of leadership might not provide answers to what are best practices in an increasingly multicultural, interconnected, and global corporate environment, for instance.

If further studies replicate the findings of this research that personal values are the same as leadership values, a number of questions become relevant. For example, implications at the organizational level include consideration of leadership ethics and selection of leaders. Also, in an increasingly global and interconnected world, further research is necessary to begin to identify qualifications for global leadership and the role that social and cultural aspects of leadership have in multinational corporations.

It is also vital to continue to develop, strengthen, and support intentional pathways and mentoring models for women. Women who aspire to leadership should consciously prepare and exercise a plan that encompasses building positive self-images, competence and leadership skills, credibility, and networks. Finally, as Hofstede (2001, p. 307) insists, "Greater gender role equality can be attained not only when women are more assertive or instrumentally oriented, but also when men are more nurturing or expressively oriented."

Conclusion

As the participants of this study demonstrated, women possess powerful cultural and social capital that they need to appreciate and use to their full potential. This study suggests that women possess competencies that are not always learned through formal training. Instead, much is acquired informally over the years. This research also showed that at the core of women's leadership is The Center Pole, the woman who is self-confident, able to stand behind what she believes is right, and in her leadership executes her talent. She should spend less time focusing on what is socially acceptable and more on intentionally planning for her leadership. When both individual and system level

issues are addressed, then there is more promise for the women to become subjects, rather than objects, of their lives. In closing, I would like to offer a quote that I believe well describes my native sisters:

In his memoirs the artist [Akseli Kallen-Gallela 1865-1931] describes his painting, a picture of a young naked girl “from the world,” in a narrow foyer of Ekola sauna. As the work progressed the artist asked the girl “Whose girl are you”? The girl responded, “I am nobody’s but my own.” (Gallen-Kallela-Siren, 2001)

University of Nevada, Las Vegas

Department of Educational Leadership

INFORMED CONSENT

TITLE OF STUDY: Voices from Two Sides of the Atlantic: A Multiple Case Study of Women Leadership

INVESTIGATOR: E. Anneli Adams, Ph.D. student

CONTACT PHONE NUMBER: 702-364 9962

Purpose of the Study

You are invited to participate in a research study. The purpose of this study will examine women leadership in the United States and Finland. Although women's status has improved remarkably in the 20th century in many societies, women continue to lack access to power and leadership compared with men (Carli & Eagly, 2001; Abdela, 2000). By choosing women from two countries with contrasting histories of women's participation in public leadership, my goal is to determine whether a connection exists between enculturation, social values, and leadership, specifically in how women view themselves as leaders and what values are important for them in their leadership roles. Many leadership studies examine leadership from an external point of view, that is, through the lenses of the investigator. By using a multiple case study design, this study will investigate leadership through the voices of the participants. To be exact, it will investigate women's leadership from a contextual perspective and will focus on how enculturation and values impact how women lead.

This research will: a) examine the connection between national culture (i.e., environment), socialization, and women's leadership; b) seek answers to how and why women lead the way they lead, and c) investigate how individual values influence leadership. The overarching research question of the study is "How does national enculturation impact the way women lead?"

Participants

You are being asked to participate in the study because of your experience in leadership. You meet the following participant selection criteria: Six women in prominent positions are invited to participate in the study, three from the United States and three from Finland. From each country, one participant has had a prominent public leadership role in government with a minimum of five years in an elected executive position, the second participant represents a younger generation (less than 45 years of age) of women leaders in politics, and the third participant represents higher education with international experience.

Procedures

If you volunteer to participate in this non-invasive study, you will be asked to answer 16 open ended questions during a face-to-face interview session. The interview is estimated to last about two and a half (2.5) hours. The interview will be conducted at your convenience. Your participation is entirely voluntary. I understand that you may not want to answer all of the questions. You can withdraw from the study at any time. You are also welcome to provide additional information either via e-mail or on the telephone should you determine that the interview time is too short to cover the discussion.

The interviews will be taped and transcribed. Final report will include narratives of participants' responses. I will also collect biographic information, public records, speeches, and archival information that pertain to the participants of the study.

Benefits of Participation

There *may/may* not be direct benefits to you as a participant in this study. However, by participating in this study, you will have an opportunity to enhance the body of knowledge of women leadership, how personal values may impact leadership, and how national and cultural context may influence leadership. You are welcome to bring your perspective and ideas to the study and you are encouraged to add any information that you perceive relevant to our discussion.

Risks of Participation

There are risks involved in all research studies. This study may include only minimal risks. The questions of this study are general and non-invasive. You may become uncomfortable when answering some questions. You can withdraw from the study at any time and you do not have to answer all the questions. Should you have any questions regarding this study, please do not hesitate to contact me.

Cost/Compensation

There will not be financial cost to you to participate in this study. The study will take approximately 2,5 hours of your time. You will not be compensated for your time. The University of Nevada, Las Vegas may not provide compensation or free medical care for an unanticipated injury sustained as a result of participating in this research study.

Contact information

If you have any questions or concerns regarding the study, you may contact the Principal Investigator of the study, Dr. Mimi Wolverton. You can reach her at 702-895 1432 or via e-mail at mimi.wolverton@ccmail.nevada.edu. My telephone number is 702-364 9962 and my e-mail is anneli_adams@ccsn.edu.

For questions regarding the rights of research subjects, any comments or complaints regarding the manner in which the study is being conducted, you may contact the **University of Nevada Las Vegas, Office for the Protection of Research Subjects at 702-895 2794.**

**University of Nevada, Las Vegas
Department of Educational Leadership**

INFORMED CONSENT

TITLE OF STUDY: Voices from Two Sides of the Atlantic: A Multiple Case Study of Women Leadership
INVESTIGATOR: E. Anneli Adams, Ph.D. student
CONTACT PHONE NUMBER: 702-364 9962

Voluntary Participation

Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with the university. You are encouraged to ask questions about this study at the beginning or any time during the research study.

Confidentiality

All information gathered in this study will be kept confidential. All records will be stored in a locked facility for at least 3 years after completion of the study. After the storage time the information will be shredded.

Participant Consent

I have read the above information and I agree to participate in this study. I am at least 18 years of age. I have been provided with a copy of this form.

Signature of Participant

Date

Participant Name (Please Print)

I confirm that I do not object to the audio taping of the interviews.

Signature of Participant

Date

Participant Name (Please Print)

Interview questions:

1. What does it mean to you to be an American?
2. How would you describe your national culture?
 - How is it reflected in leadership?
3. How did your upbringing prepare you for leadership?
4. What values did you learn that prepared you for leadership?
5. How would you describe your identity i.e., who are you?
6. What individual core values do you bring to your leadership?
7. How do your individual values translate to your leadership?
8. Do you network with other leaders?
 - How do you use networks?
 - Are they formal or informal networks?
9. What are the factors that motivated you to seek your leadership position?
 - Were there individuals who helped you along the way?
10. What do you see as the greatest challenges to women seeking your leadership role?
11. How do you deal with conflict in your professional role?
 - Can you give me an example?
 - What did you learn from this experience?
 - Would you do things differently now?
 - Do you use this same approach in other situations?
12. What skills are important in order to be successful in your particular leadership role?
 - Which skill do you rely on most often?
13. What is the best decision that you have made? Why?
14. What is the worst decision that you have made? Why?

15. What advice would you give to other women who aspire to your level of leadership?

16. Is there anything else that you would like to add?

Kindly provide the following demographic information:

Please provide a copy of your CV.

Age _____

Education _____

Marital status _____

Race/ethnicity _____

Thank you for your participation.

University of Nevada, Las Vegas
Department of Educational Leadership

INFORMED CONSENT (Haastatteluprotokolla)

TITLE OF STUDY: Voices from Two Sides of the Atlantic: A Multiple Case Study of Women Leadership

INVESTIGATOR: E. Anneli Adams, Ph.D. opiskelija

CONTACT PHONE NUMBER: 1-702-364 9962

Taustaa tutkimuksesta

Vaitoskirjani tutkii naisjohtajuutta kulttuurisesta ja yhteiskunnallisesta viitekehyksestä. Keskeinen tutkimuskysymys on "Vaikuttaako kansallinen kulttuuri naisten tapaan johtaa?" Tutkimus on laadullinen case-study. Haastattelen tutkimukseeni kolme suomalaista ja kolme amerikkalaista naisjohtajaa.

Kautta maailman, naiset osallistuvat lisaantyvassa maarin yhteiskunnalliseen päätöksentekoon. Tilastollisesti naiset ovat kuitenkin vielä marginaalisesti edustettuina merkittävissä johtajuustehtävissä useissa yhteiskunnissa. Verrattuna moniin yhteiskuntiin, suomalaiset naiset muodostavat tassa asetelmassa poikkeuksen. Suomalaiset naiset ovat kautta vuosikymmenien osallistuneet uutterasti yhteiskunnan kehittämiseen sosiaalisen ja poliittisen toiminnan kautta.

Kiinnostukseni naisjohtajuuteen, naisten yhteiskunnalliseen osallistumiseen ja kulttuurien vertailevaan tarkasteluun pohjautuu työskenntelyyni USA:n lahetystossa ja nykyiseen elamaani Yhdysvalloissa. Tasta taustasta herasi kiinnostukseni tehdä vaitoskirja, joka tarkastelee kuinka suomalaiset ja amerikkalaiset osallistujat kuvaavat omakohtaisia johtajuuskokemuksiaan.

Osallistujat

Osallistujat ovat merkittävissä yhteiskunnallisessa asemassa toimivia naisia. Tama tutkimus ei tarkastele naisten tehokkuutta, eika se vertaile naisten ja miesten johtamistapoja. Olen valinnut osallistujat tarkoituksellisesti siten, etta he ovat kiistamatta nauttaneet toteen taitonsa ja osaamisensa oman tyonsa tulosten kautta.

Haastattelen suomalaiset osallistujat kesalla 2005. Valitsen amerikkalaiset osallistujat siten, etta he vastaavat ammatillisesti mahdollisimman paljon suomalaisia osallistujia.

Tutkimusprosessi

Jos suostutte ystävällisesti osallistumaan tähän tutkimukseen, niin suoritan kahdenkeskeisen haastattelun Teidän aikataulunne mukaan ja Teille sopivassa paikassa. Tämän aineiston liitteena on lista haastattelukysymyksistä. Tulen nauhoittamaan keskustelumme. Arvion, että tilaisuus tulee kestamaan noin 2,5 tuntia. Pyydän, että vastaatte ystävällisesti 16 kysymykseen. Mikäli keskustelu vie arvioitua pidemmän ajan, olette tervetullut antamaan lisätietoja puhelimitse tai kirjallisesti, esimerkiksi sähköpostin välityksellä.

Hyötyä tutkimukseen osallistumisesta

Johtaminen ja naisjohtaminen ovat ajankohtaisia tutkimusaiheita. Alustavan selvitykseni mukaan vain rajallinen määrä tutkimuksia tarkastelee johtajuutta kansallisen kulttuurin näkökulmasta. Valtaosa tutkimuksista keskittyy tarkastelemaan johtajuutta tehokkuuden tai organisaation näkökulmasta, mutta johtajuuden konteksti on saanut vähän huomiota. Niin ikään johtajuustutkimus kiinnittää hyvin vähän huomiota arvojen merkitykseen johtamisessa. Tämän tutkimuksen tavoite on selvittää johtajuuden taustaa ja arvoja, jotka heijastuvat osallistujien johtamiskokemuksissa. Osallistujat ovat tervetulleita tuomaan esiin aihepiirejä, jotka he kokevat tärkeinä osana johtamista. Näin osallistujilla on mahdollisuus lisätä tietopohjaa naisjohtamisesta.

Mahdollisia haittoja osallistumisesta

Tutkimukseen osallistumisesta voi olla haittaa. Tämän tutkimuksen riskit ovat minimaaliset. Haastattelukysymykset ovat yleisluontoisia ja ne on suunniteltu heijastamaan vaitoskirjan teoreettinen viitekehys. Kysymysten tarkoitus ei ole loukata yksityisyyttänne. Olen varautunut siihen, ette ette mahdollisesti halua vastata kaikkiin kysymyksiin. Vastaa kernaasti kysymyksiin, joita teillä mahdollisesti on koskien vaitoskirjaa ja siihen liittyviä kysymyksiä.

Kulut/korvaus osallistumisesta

Osallistumisesta ei ole teille kuluja. Haastattelutilaisuus kestää noin 2.5 tuntia. Osallistumisesta ei makseta korvausta. The University of Nevada, Las Vegas ei osallistu korvauksiin eikä myönnä korvausta laaketieteellisestä hoidosta mikäli osallistumiseen liittyy ennalta arvaamaton loukkaantuminen.

Yhteystiedot

Mikäli teillä on tutkimukseen liittyviä kysymyksiä, tai koette hättävää vaikutuksia osallistumisesta, pyydän teitä ottamaan minuun yhteyttä: sähköpostilla anneli_adams@ccsn.edu, puhelin 1-702-364 9962 (koti), 1-702-651 5639 (työ). Dr. Mimi Wolverton on tutkimuksen "Principal Investigator". Hän tavoittaa mimi.wolverton@ccmal.nevada.edu tai puhelimitse 1-702-8951432.

Tasta tutkimuksesta on suoritettu kirjallinen tutkimuspyyntö University of Nevada Las Vegas, Office of Protection of Research Subjects (toimisto, joka suojelee tutkimukseen osallistujien oikeuksia). Toimiston puhelinnumero on 1-702-895 2794.

University of Nevada, Las Vegas
Department of Educational Leadership

Haastattelusuostumus

TITLE OF STUDY: Voices from Two Sides of the Atlantic: A Multiple Case Study of Women Leadership

INVESTIGATOR: E. Anneli Adams, Ph.D. opiskelija

CONTACT PHONE NUMBER: 1-702-364 9962

Vapaaehtoinen osallistujasuostumus

Osallistuminen tahan tutkimukseen on vapaaehtoista. Voitte keskeyttää osallistumisen tutkimusprosessin missä vaiheessa tahansa. Kannustan teitä esittämään kysymyksiä tutkimuksen missä vaiheessa tahansa.

Luottamuksellisuus

Tahan tutkimukseen liittyvä aineisto säilytetään lukitussa tilassa UNLV:ssä vähintään kolme vuotta tutkimuksen suorittamisesta. Tutkimuksen päättyttyä materiaali tuhotaan.

Haastattelusuostumus

Olen tutustunut Osallistujasuostumuksen selvitykseen ja suostun osallistumaan tahan tutkimukseen. Olen vähintään 18 vuotias. Olen saanut kopion tasta selvityksestä.

Allekirjoitus

Paivays

Nimenselvennys

Suostun haastattelun nauhoitukseen.

Allekirjoitus

Paivays

Nimenselvennys

Haastattelukysymykset:

- 1) Mita suomalaisuus merkitsee Sinulle?
- 2) Kuinka kuvaisit kansallista kulttuuriasi?
 - Kuinka se heijastuu mielestasi johtamisessa?
- 3) Kuinka kasvatuksesi valmisti Sinua johtajuuteen?
- 4) Mita arvoja opit, jotka valmistivat Sinua johtajuuteen?
- 5) Kuinka kuvaillet identiteettiasi, eli kuka olet?
- 6) Mita sinulle tarkeit arvoja tuot johtajuuteesi?
- 7) Kuinka nama henkilokohtaiset arvot heijastuvat johtajuudessasi?
- 8) Oletko verkostautunut muiden johtajien/johtavissa asemissa olevien henkiloiden kanssa?
 - Kuinka hyodynnat verkostoja?
 - Ovatko ne muodollisia, vai epamuodollisia verkostoja?
- 9) Mitka seikat motivoivat Sinut pyrkimaan johtavaan asemaan?
 - Oliko muilla henkiloilla osuutta asiaan?
- 10) Mitka ovat mielestasi merkittavimmat haasteet naisille, jotka pyrkivat Sinun asemaasi?
 - Minkalaiseen tarkeysjarjestykseen asetat nama haasteet?
- 11) Kuinka kasittelet ristiriitoja ammatillisessa roolissasi?
 - Voiko kertoa minulle esimerkin?
 - Mita opit tasta tilanteesta?
 - Mita tekisit nyt toisin?
 - Kaytatko samaa lahestymistapaa muissakin elamasi ristiriitatilanteissa?
- 12) Mitka taidot ovat mielestasi tarkeit Sinun johtamisasemassasi?
 - Mita naista taidoista kaytat useinmiten?
- 13) Mika on paras ratkaisu, jonka olet koskaan tehnyt ja miksi?

- 14) Mika on huonoin ratkaisu, jonka olet koskaan tehnyt ja miksi?
- 15) Mita neuvoja antaisit naisille, jotka pyrkivät Sinun johtajuusasemaasi?
- 16) Haluisitko lisätä keskusteluumme aiheita, joista emme ole mahdollisesti keskustelleet?

Taustatietoja osallistujasta:

Pyydän ystävällisesti kopion Curriculum Vitaestanne.

Ika _____

Koulutus _____

Aviosaaty _____

Rotu/etninen tausta _____

Sydämellinen kiitos vaivannaostasi.

Appendix 3

Figure 7. Matrix for Within-case Responses

Source: Miles & Huberman 1984

IQs	1 Notions on national culture. What do they say?	2 Upbringing and socialization. What role does it play?	3 Personal values, leadership values. What are they and are they the same or different?	4 Leadership: skills, conflicts, and networking. What is important?	5 Challenges, motivation, and advice to others. What matters to them?	6 Other themes not classified elsewhere.
Liisa	Comparison with EU. Equality is represented in all aspects of society: gender, education, disabled, etc.	Self-confidence; important and sets the foundation for everything, including skills necessary in leadership	Equality; appreciation of people's diverse competencies	Communication; listening; competence, credibility; appreciation of people's diverse skills; networking in politics is essential	Credibility is linked with competence; women's strengths are on emotional side – people-orientation?	Family, children, handing it all = gendered role; Finland will become increasingly multicultural – global perspective Women are good leaders because their family experiences
Kaisa	Education, equality, foundation for everything	Equality and access to education is foundation for everything	Exactly the same	Communication; getting people to work toward a shared and communicated vision	Marry right, supportive husband	Finland has a strong infrastructure that supports women
Marja	Reason's are in history; excellent education, equality	Acceptance, encouragement, support; girl can do just as well as a boy; respect for all people	These go hand in hand, Byzantine values	Listening and communication; networking is important;	Give it your all; integrity	Very strong emphasis in education's role; women treated differently in politics; women learn to lead at home because of complex responsibilities

Mary	Diversity and multiculturalism, melting pot; individualism, rights and responsibilities	Foundation for individual success, support and encouragement; you are somebody; learning responsibility;	Honesty and fairness; responsibility, respect for people	Active networking; things will get done; access to information;	Women can hinder their own success by focusing on being women and barriers	Sincerity with people; being a role model; patterning life after others
Tina	Rights and responsibilities, ability to pursue individual goals	Family values prepared for life and leadership; personal responsibility; survival; goodness; fairness	Directness, believing in work with all her heart	Communication; valuing people's diverse knowledge and competence; should improve networking	Personal care for doing things right and for the right reasons	Handling family and a career = gendered role
Jane	Individualism, rights & responsibilities; pride, competitiveness	Learning "everything is possible", gender does not matter	Exactly the same	Communication; getting people involved; respect for people's diverse skills; networking	Mary right, supportive husband is essential	Handling family responsibilities = gendered role

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